



Public University Series No. 1.

THE KUPPUSWAMI SASTRI  
RESEARCH INSTITUTE,  
MADRAS.

# TRUE BRAHMINISM

IN

1834

# LIFE AND LAW

BY

M. K. VENKATESVARA AIYAR,

*High Court Vakil,*

PRINTED AT  
THE MADRAS LAW JOURNAL PRESS,  
MYLAPORE, MADRAS.

---

1928.



THE KUPPUSWAMY SRI  
RESEARCH INSTITUTE, M/L  
MADRAS-600 004.

श्री:

SRI MUKHA

OF

*HIS HOLINESS THE JAGADGURU*  
SRI SANKARACHARYA

INSTALLED AS

KANCHI KAMAKOTI PEETADHIPATI

AT

KUMBHAKONAM

REVIEWING THE BOOK

“ TRUE BRAHMINISM IN LIFE AND LAW ”

BY

M. K. VENKATESVARA AIYAR

*Sri Mukha about “ Vedic University ” is printed at  
Pp. XVII and XVIII of the “ Foreword ”*

॥ श्रीः ॥

श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीमच्छङ्कर-  
भगवत्पादप्रतिष्ठितश्रीकाञ्चीकामकोटिपीठाधिपजगद्गुरु-

श्रीमच्चन्द्रशेखरेन्द्रसरस्वतीश्रीपादैः

अस्मदत्यन्तप्रियशिष्यशारदावन (पालक्काडु) देशस्थन्यायवादिवर्य-  
मैलाट्टूर् वेङ्कटेश्वरार्यविषये सर्वाभीष्टसिद्धयै क्रियते नारायणस्मृतिः ।  
लोकयात्रायां न्यायव्यवहारकाण्डे च तत्त्वतो भासमानं ब्राह्मण्यस्वरूपं  
निरूपयितुकामेन श्रद्धाधनेन भवता सङ्कलितमिहास्मत्सविधे समुपाहृतं  
च ग्रन्थरत्नमवलोक्य निश्चिनुमहे यदास्तिकलोकस्य भवति भवान्  
कार्तज्ञभाजनमिति ॥

प्राड्विवाकन्यायसमाव्यवहारदृष्टान्तीकरणापदेशेन भक्तिवैराग्य-  
जीवनमुक्तावस्थापर्यन्तं निरूप्य तदनु दुर्वासनापरित्यागपूर्वकमात्मगुण-  
सम्पत्तिं समालोच्य अन्ते च ईदृशसमस्तश्रेयोहेतुभूतवेदप्रामाण्यपर-  
लोकादिनिर्णयपूर्वकं ब्राह्मण्यनिमित्तकसंस्कारादिकर्मानुष्ठानस्वरूपं च  
ललितरमणीयमाकलय्य श्रीकृष्णाय परस्मै ब्रह्मणेऽर्पितवते भवते सकल-  
श्रेयःपरम्परानिदानं भवतु स भगवानित्याशास्महे ॥

मुखाम् एरणाकुळम्  
विभवसं. चैत्रशु. १. }

नारायणस्मृतिः

श्रीः

(English translation.)

SRI MUKHA

OF

HIS HOLINESS THE JAGADGURU SRI SANKARACHARYA  
KANCHI KAMAKOTI PEETADHIPATI  
of *Kumbhakonam Mutt.*

Meditation on God Narayana by His Blessed Holiness the Jagadguru Sri Chandrasekhara Saraswati, the Head of Kanchi Kamakoti Mutt which has been established by Sri Sankaracharya who was the greatest of Hindu ascetics.

To bless his most devoted disciple *Mylatoor Venkatesvara*, Vakil, residing at Palghat, with fulfilment of all his aspirations.

We read the excellent book which has been brought to us by you, a sincere Bhakta, and which has been written by you with the object of pointing out that the source of inspiration for righteous life in both Court and Jagat Vyavaharas is Brahman-yam (ब्राह्मण्यम्) or the highest spiritual life.

And we are decidedly of opinion that you deserve the gratitude of all pious people.

We pray that you may be blessed with all conditions of progress and happiness incessantly by



श्रीः

## FOREWORD.

---

The basic principle of real wisdom, both worldly and spiritual, which alone will secure peace, prosperity and happiness, has been very beautifully summarised as follows:—

“ Perfect justice upholds the universe; perfect justice regulates human life and conduct. All the varying conditions of life, as they obtain in the world to-day, are the result of this law reacting on human conduct. Man can (and does) choose what causes he shall set in operation, but he cannot change the nature of effects; he can decide what thoughts he shall think, and what deeds he shall do, but he has no power over the results of those thoughts and deeds; these are regulated by the over-ruling law.

Man has all power to act, but his power ends with the act committed. The result of the act cannot be altered or annulled or escaped; it is irrevocable. Evil thoughts and deeds produce conditions of suffering, good thoughts and deeds determine conditions of blessedness. Thus man's power is limited to, and his blessedness or misery is deter-



mined by, his own conduct. To know this truth, renders life simple, plain and unmistakable; all the crooked paths are straightened out, the heights of wisdom are revealed, and the open door to salvation from evil and suffering is perceived and entered."

J. ALLEN.

"Such is the law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is peace and consummation sweet. Obey."

THE LIGHT OF ASIA.

As the administration of justice enforcing obedience to this law of righteousness is supported by Omnipotence, Omniscience and Omnipresence, the only way to avoid pain and misery and to enjoy eternal supreme happiness is to study that law and its workings and to obey the same whole-heartedly. The Hindus call this law Dharma and faithful obedience to it, Dharmachara. The Judge who administers the same from the unseen world is called Dharma Raja. He is called Yama also because he controls and regulates the life of living beings. The cause generated by man which sets the law in motion is called his Karma, a collection of which is called Sanchita. Those which are taken out of Sanchita (सञ्चित) for enquiry and punishment or reward, are called Prarabdha. Future Karma is called Agami (अगामि) which can be avoided by prudent men by a

proper exercise of their will-power. The effect of all past Karma is called Daivam, fate or destiny. Man is said to be master of his own destiny because it depends upon the causes generated by the exercise of his free-will-power. Providence or Vidhi is the power which regulates the effects of Sanchita and Prarabdha Karma. And the source of this power is God.

Although man chooses the Karma for future enjoyment or suffering, he cannot alter or avert the effect which is regulated by Providence only. He whose conduct is righteous need not desire and search for felicitous results; they follow as consequences certainly. Divine law or Dharma is so impartial that there is only one law for the kingdom of God and for this world. Perfection of civilization requires that the law of this world and its administration should be brought in conformity with the law of absolute righteousness or Dharma. Hindu civilization owes its greatness to the recognition and practice of this principle.

Swami Vivekananda says:—

“ People, who are capable of seeing only the gross external aspect of things, can perceive in the Indian Nation only a conquered and suffering people, a race of dreamers and philosophers. They seem to be incapable of perceiving that in the spiritual realm India conquers the world. No doubt it is true, that just as the true active Western minds would profit by an admixture of Eastern introspection and the meditative habit, so the Eastern would.

benefit by a somewhat greater activity and energy. Still we must ask, what may be that force which causes this afflicted and suffering people, the Hindu, and the Jewish too (the two races from which have originated all the great religions of the world), to survive, when other Nations perish? The cause can only be their spiritual force. The Hindus are still living though silent, the Jews are more numerous to-day than when they lived in Palestine. The Philosophy of India percolates throughout the whole civilised world, modifying and permeating as it goes. So also in ancient times, her trade reached the shores of Africa before Europe was known, and opened communication with the rest of the world, thus disproving the belief that Indians never went outside of their own country. *It is remarkable also that the possession of India by a Foreign Power has always been a turning point in the history of that power, bringing to it wealth, prosperity, dominion and spiritual ideas.* While the Western man tries to measure how much it is possible for him to possess and to enjoy, the Eastern seems to take the opposite course, and to measure how little of material possessions he can do with."

These two tendencies are called Bahir-Mukha (बहिर्मुख) and Antar-Mukha (अन्तर्मुख) Vasanas in Sanskrit. Both these kinds of Vasanas or tendencies exist in all individuals and societies. Hence the distinction mentioned above between the western and eastern people has reference to the preponderance of one set of vasanas over the other in each. Both the individual and society seem to be the

battle-ground of these two forces. Antar-Mukha force will be constantly unifying whereas Bahir-Mukha force will be constantly differentiating. As both these are essential for progress and are invigorated by the same spiritual force, our prosperity and happiness depend upon reconciling these two forces. They are only two aspects of the same spiritual force and their demarcation is only temporary.

Vidyaranya Swami says:—

शक्तिरस्त्यैश्वरी काचित् सर्ववस्तुनियामिका ।

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।

There is a spiritual or Divine power which governs everything in the Universe. The demarcation as external (बहिः) and internal (अन्तः) has reference to the body or form and not to the witnessing spirit (which inspires and illumines both).

Those who have the power of seeing things in their entirety and in their right relations will recognise the existence, omnipotence and impartiality of this spiritual current. Such persons, though few, exist almost in every country and always advocate the recognition of equality, liberty and justice as the only means of preserving peace, prosperity and happiness. As the great writer J. Allen says:—

“ The partially righteous man is vulnerable at all those points where he falls short of righteousness, and should the righteous man fall from his righteousness, and give way to *one* sin, his invincibility is gone, for he has thereby placed himself

where attack and accusation can justly reach and injure him, because he has first injured himself." Real statesmen know that this principle applies with equal force to the relationship between one nation and another. That is why Sir Donald McLean thus spoke in the House of Commons in the course of the Debate on the third reading of the Government of India Bill (5-12-1919):—

"I would say to those Hon'ble Friends of mine who are afraid of the future of India within the circle of the British Dominions across the seas this one thing: If we wish to retain India within the British Empire we must not be afraid of development and change. We shall never keep her unless we thoroughly grasp that fact. What has been, after all, the great fundamental differentiation between the British Empire and other Empires? It is this, that we have not, with all our faults—and there are many, as the pages of history very clearly disclose—really sought to govern great tracts of earth's surface for the selfish purposes of this country. The other policy was the policy which brought down to dust all the Empires in the past. I believe what I have stated is the sole reason why we find the British Empire still strong and, as I believe, going from strength to strength..... I believe there is no fear of India leaving the ambit of the British Empire so long as we fully and adequately and in time recognise, that we must give to India, growing as she is in knowledge and intelligence and self-consciousness, that self-government by which alone we

can keep her along with us marching on the road of the world's progress. *The Indian Empire has often been described as the finest jewel in the British Crown.* It will flash more brightly and increasingly resplendent in exact accordance with our application of that great principle to which I referred a little while ago."

What the Indians have to do in the present situation is to remember incessantly that all things are possible for God and that in the degree we keep connection with Him in our hearts *we shall be able to rise above every conceivable limitation*. Whatever cannot be done in the physical world can be done first in the mental and spiritual worlds. When that is done success in the physical world also follows as a matter of course because the mental and spiritual worlds are realms of causes and the physical is only the realm of effects. Hence if the national leaders understand and dominate the internal forces of their minds still better, they will be realising personal or individual self-government or Swaraj. Then they can succeed more rapidly in bringing about political unity which is essential for the evolution and realisation of national self-government, which may be called Swaraj, Responsible Government or Home Rule, the names being immaterial. A person who has developed self-culture, self-control, self-reliance, self-sacrifice, self-purification and other good elements of character described at pages 43 and 44 of the book has become practically king of himself or an embodiment of personal Swaraj.

The speed in the realisation of national Swaraj will depend upon the increase in the number of citizens who experience individual Swaraj. Our forefathers say of such spiritual men:—

वने ध्यातुं समासीनः देहे सङ्कल्प्य मानसम् ।

तेनैव नगरं गत्वा करोति क्रियविक्रयौ ॥

He, sitting in a forest in meditation, is able to create a mental body, go to the town with that mental body and make and modify whatever he wants.

But to rouse and realise the spirit or Atma in oneself which alone can help us in gaining mastery over our lower self we require education which is most suited to us according to our past Karma and tradition.

Hence there is a wide-spread demand for fuller recognition of Indian culture and aspirations, for fuller treatment of what India has contributed and may contribute to civilisation and for a more direct call to national service. This demand is becoming more and more persistent and pressing from those who believe that Hindu civilisation is based on Vedas which represent the eternal accumulated treasury of spiritual laws that govern the universe in its visible and invisible aspects. Some of the elements of Vedic life and culture have been very well summarised as follows:—

“ Profound religious aspirations; elaborate philosophic systems; scientific and mathematical discovery; treasures of art, architecture and music;

respect for the aged and the learned; emphasis on gentleness and tolerance, and on modesty in women; intimate personal relationship between teacher and pupil; the obligation to care for even distant relations; and unwillingness to take life."

Hence it is not surprising that those who view Vedic civilisation as a perfect ideal insist upon its revival for removing the defects of the present educational system. These defects have been pointed out in the Indian Reforms Report as follows:—

(1) The failure of the Indian educational system to train character has often been criticised, and with justice. In our desire, while imparting actual instruction, not to force the mind of India into an alien mould or interfere with religious convictions, we have undoubtedly made education too purely a matter of the intellect, and, at any rate in the beginning we failed to foresee how substantially the mental training that our schools and colleges afforded must come in time to modify the pupils' conceptions of life. Attempts towards direct moral training were always impeded by the desirability of avoiding the difficult and delicate domain of religious belief.

(2) The charge that Government has produced a large intelligentsia which cannot find employment has much substance in it.

(3) The Universities have suffered from having been allowed to drift into the position of institutions that are expected not so much to educate



in the true sense as to provide the student with the means of entering into an official or professional career.

The following review of the ancient Indian Universities will show that the removal of the defects of the present educational system will practically be a revival of the ancient educational institutions in India to their innate condition.

### ANCIENT INDIAN UNIVERSITIES.

India was great in ancient days, because the educational facilities were excellent then. The arrangements were such that the best education was imparted *in the shortest time, with the least strain for the students and at no expense*. Many a house was a residential college where the elders were leading simple and spiritual lives setting an example for youngsters to follow. This education by absorption was the special feature of the Gurukula so called. As many of the parents were of high culture and saintly character, they themselves educated their children most lovingly and willingly, taking particular care to train them in the lines for which they had special aptitude. When the parents were not qualified to give the particular training for which the student was specially qualified they sent their children to other teachers who gladly accepted them as if they were their own children. There were many such houses in every group of villages. And arrangements for explanation of Puranas existed in almost every village. As Puranas contain information on all topics necessary for man, arranged

in the most interesting and inspiring form with illustrative stories from the lives of typical men, Purana exposition was doing work exactly similar to that of the university lectures of the present day. In most of the Brahmana villages there were many well versed in one or more of the following subjects, viz. (a) Vedas, (b) Smritis, (c) Ayurveda or Science of Medicine, (d) Dhanurveda or archery, (e) Gandharvaveda (music), (f) Karanyopaveda which comprises the sciences of commerce, agriculture, cattle, architecture, law, etc., (g) Sabda Sastra (science of languages), (h) science of metre or Chchandas, (i) Astronomy and Astrology, (j) Philology, (k) Science of interpretation of literature, (l) Philosophy, (m) Kama Sastra, and (n) other Vidyas. Hence many Brahmana villages had the elements necessary for an ideal university. The nomenclature of the institutions gradually changed with the times when the methods of thinking were changed. But the truth underlying the essential principles of demarcation in educational methods has been and will be the same throughout eternity. As there has been disintegration and dislocation of the ancient institutions in India on account of various political causes, the modern generation is more familiar with English connotations for the ancient ideas and institutions. As a matter of fact, the ancient educational system was an organisation of excellent universities which were residential, teaching and examining bodies, called Gurukulas and Vidvat Sabhas. Purana exposition was the university lecture of those days. The teachings were quite sufficient to train culture and

character thoroughly. There was a general impression all round that the ideal of life was wise service to our fellow beings and that deep and wide culture and high character are essential for such service. All else in the world were regarded as subsidiary to the primary duty mentioned above. There was an instinctive feeling that all living beings are temples of God and as such, service to them was the real and highest form of worship of God. Hence the removal of the defects of the present educational system will practically be a revival of the ancient educational institutions of India to their innate condition. Our educational institutions will then deserve to be called Vedic Universities.

As the final aim and end of Vedic life and culture are peace, or *santi*, liberty or *moksha*, and happiness or *ananda*, the revival of Vedic civilisation is the best remedy for uprooting social and religious dissensions. The remarks of His Excellency the Viceroy in connection with the attempt to bring about better relationship between the Hindus and Mahomedans in Northern India will apply with all force to our attempt to revive Vedic civilisation because the common objects of both are peace and happiness. His Excellency says: "I have been told that any such attempts are foredoomed to failure; that all we might accomplish would be to contribute a few more barren pages to the story of the unprofitable discussions. I do not under-estimate the difficulties. I do not minimise the risk of failure. But difficulties are meant to be surmounted; and

outward success or failure is not the sole test of conduct in this sphere. After all, many of the greatest ventures in human history have sprung from what the world deemed failures. At any given time, the evil forces of life may be so strong that the efforts we make against them may appear unavailing. Yet to allow this thought to drive into a posture of feeble acquiescence on some thing against which our whole moral sense rebels, and into losing our will for better things, would surely be deliberately to turn our back upon everything that makes life worth living."

"But I believe and I think *India believes in the power of spiritual forces to reassert themselves*. And it is because of the belief that is hers and mine, that I have ventured once more to trace out the only path along which India can lead her peoples to take their appropriate path in the fulfilment of the ordered purpose of humanity."

The Vedas advocate smooth and harmonious progress for all under the guidance of Divinity which is the source of all spiritual forces. "Vedic life has helped people of different types and cultures to dwell without active discord in recognised stable relationships. The wealthier members are enjoined to relieve the needs of the poverty-stricken. Vedic life assures strict moral restraint and preserves peace." Hence relying on the proverb

• "Around a man who seeks a noble end  
Not angels but divinities attend"

a tentative scheme for a Vedic University has been prepared for the revival of Vedic civilisation. The

following suggestions are made in the scheme for a comprehensive method of removing the defects in the present educational facilities in India, viz., (1) to organise and to improve existing Vedasastra pathasalas and to do the best for their enlargement and for the improvement of purohits; (2) to promote co-operation among schools and colleges affiliated to other universities and Vedasastra pathasalas, and (3) to provide theological studies as a supplement to the existing university course.

Many friends who sympathise with this scheme express diffidence about finance. But there are persons who believe that the financial difficulties are not as great as they are imagined to be. If every educated man converts his home into a gurukula approximating as nearly as possible to the ancient Indian gurukulas, many villages can be easily converted into Vedic universities. Mahatma Gandhi says: "I make bold to declare to you that whilst some Brahmins have many sins for which they will receive exemplary punishments, there are to-day Brahmins living in India who are watching the progress of Hinduism and who are trying to protect it with all the piety and all the austerity of which they are capable. Them you perhaps do not know. They do not care to be known. They expect no reward. They ask for none. They work in this fashion because they must. It is their nature." There are many who believe that true Brahminism is the pinnacle of perfection on earth. That is why many Brahmanas have the highest standard of literacy,

culture and character. They have for centuries been pressing into institutions of higher learning and Dharmachara. An appeal is made to those who have imbibed in their nature such elements of Brahmin life to convert their homes into gurukulas or residential colleges as they are called in these days and thereby help in the revival of ancient Indian institutions to their innate condition. His Holiness the Jagatguru of Kumbhakonam Mutt has issued the following Sri Mukham about the proposed Vedic University.

## SRI MUKHA

OF

SRI JAGATGURU SANKARACHARYA OF  
KAMAKOTI MUTT OF KUMBAKONAM.

श्रीः

श्रीचन्द्रमौळीश्वरः

स्वस्ति श्रीमदखिलभूमण्डलालङ्कारत्रयार्चिशत्कोटिदेवतासवित  
श्रीकामाक्षीदेवीसनाथ श्रीमदेकाम्रनाथश्रीमहादेवीसनाथ श्रीहस्तिगिरिनाथ-  
साक्षात्कारपरमाधिष्ठानसत्यव्रतनामाङ्कितकाञ्चीदिव्यक्षेत्रशारदामण्डसुस्थि -  
तानां, अतुलितसुधारसमाधुर्यकमलासनकामिनीधम्मिल्लसम्फुल्लमल्लिकामा-  
लिकानिष्यन्दमकरन्दझरीसौवस्तिकवाङ्मिगुम्भविजृम्भणानन्दतुन्दिलितम -  
नीषिमण्डलानां, अनवरताद्वैतविद्याविनोदरसिकानां, निरन्तरालङ्कृतीकृत-  
शान्तिदान्तिभूम्नां, सकलभुवनचक्रप्रतिष्ठापक श्रीचक्रप्रतिष्ठाविख्यात-  
यशोलङ्कृतानां, निखिलपाषण्डकण्टकोद्घाटनेन विशदीकृतवेदवेदान्तमार्ग-

षण्मतप्रतिष्ठापकाचार्याणां, श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीजगद्गुरु श्रीमच्छङ्करभगवत्पादाचार्याणां अधिष्ठाने सिंहासनाभिषिक्त श्रीमन्महादेवेन्द्रसरस्वतीसंयमीन्द्राणां, अन्तेवासिवर्य “श्रीमच्चन्द्रशेखरेन्द्रसरस्वती श्रीपादैः” अस्मदत्यन्तप्रियशिष्यस्य मेलाकोण्ड ग्रामाभिजनस्य एं. के. वेङ्कटेश्वरार्यस्य सर्वाभीष्टसिद्धयै क्रियते नारायणस्मृतिः, सनातनसदाचारसंरक्षण-वेदवेदाङ्गाद्यनवद्यविद्याध्ययनाऽध्यापनक्रम-गुरुकुलवास-विद्याधिगमसौलभ्य-विद्वत्सभा-पुराणश्रवणाद्यधिगम्यमानसत्यश्रद्धाद्यनिर्वचनीय - निखिलश्रेयःसाधनमिदानीं सङ्कुचितप्रचारं यथापूर्वं प्रवर्तयितुं प्रयतमानेन भवता अस्मत्सन्निधावर्पितं तदुपायोपदेशविचक्षणं भवन्निर्मितं व्यवस्थापनं साक्षात्कृत्य नितरां सन्तुष्यामः । अपि च व्यवस्थापत्रनिर्दिष्टधर्माभिवर्धनप्रकाराणां हृदयङ्गमत्वात् भवन्तं धर्मप्रचारकपदेन सम्भाव्य केरलेषु तत्र तत्र प्राचीनाचार-यथापूर्वं विद्याध्ययनादि-सन्मार्गबोधन-प्रधानोपन्यासादिना धर्मप्रचारणे अनुमन्यामहे । एवं लोकोपकारबद्धदीक्षो भवान् क्रमेण भवदुद्यमं सफल्यन्त्या श्रीचन्द्रमौळीश्वरकृपया श्रेयः-परम्परामवाप्नुयादिति चाशास्महे ॥

मुखां—कलिकोट  
प्रभव सं. श्रावणकृ०  
चतुर्थी. }

नारायणस्मृतिः

As one of the objects of the proposed Vedic University is to prepare and publish popular treatises on Vedic wisdom and Dharmachara this book on “*True Brahminism in Life and Law*” is issued as the first of “*Vedic University Series.*” It contains a short and concise statement of the ideals of a true Brahman and a lawyer. Many may be sur-

prised to learn that there are several common elements in the lives of a Vakil and Brahmana as such and that a comparative study thereof will be highly interesting and instructive. The law of correspondence between a Vakil's life and Vedic life is wonderfully exact in its workings as the Court Vyavahara is similar to Jagat Vyavahara. Brahmanas guide Vedic life advocating Dharma which is the law of Jagat Vyavahara as vakils help the administration of justice by advocating legal principles. That is why unselfish lawyers lead most of the public activities in the material world as Brahmanas guide Vedic life everywhere. The training in both Vakil's life and Vedic life is really for altruistic service freeing oneself from egoism gradually. As all that we see around us in the physical world are types of things spiritual, the legal profession can get immense help from a study of Vedic life which concerns itself with the spiritual world. As a matter of fact, Court Vyavahara is a specimen of Jagat Vyavahara. The true Brahmana helps fellow-beings in finding out the eternal Satya or reality, i.e., Paramatma underlying the world phenomena and inspires Dharmaprachara. The Vakil helps the Court in finding out the truth and administering justice. The intricacies, falsehood, fraud, ignorance, etc., called Maya which clouds truth and justice are the same in both Court and Jagat Vyavaharas. Just as Vedic life purifies the heart and remoulds our character into an excellent one, an ideal Vakil utilises his intellectual life to purify his mind and to improve his character.



That is why Sir Guru Das Banerjee who was a saintly Vakil and Judge says of the legal profession as follows:—

“ If they view their situation from a higher standpoint, and take a broad view of it, if they view the true moral aspects of their profession, they will see that it is a truly noble profession worthy of the aspirations of the most elevated intellect and moral nature, and capable of giving rich rewards to all the deserving, however numerous they may be.”

To make the book interesting and instructive the subjects have been treated in a dialogue form with humour here and there. Though humourously, vital social, religious and political problems have been discussed and attempted to be solved. The discussion on Veda pramanyam or authoritative character of the Vedas and character-building with the help of Vedic life and wisdom has been substantiated by authorities as far as possible. The arguments refuting atheism are mostly from Vedanta Sutras and Sankara Bhashya. Methods to uproot the evil of Vara-sulka or enforcing bridegroom's price have been suggested as practically as possible. The classification of samskaras and the objects thereof have been explained. The gradations of Brahmana qualifications and the avocations which are allowed by Sastras for Brahmanas have been explained. The glories of Sri Krishna are detailed to some extent. It is hoped that a perusal of the book will inspire the following higher ideals of life in the minds of the readers.

## HIGHER IDEALS OF LIFE.

He lives who lives to God alone.

And all are dead beside.

COWPER.

It has been rightly said that the best method of infusing higher ideals of life is to make the student feel the Omnipresence of God. The Hindu religion teaches that God is in the heart of all and that He is infinitely wise, powerful and kind. It is further said that any harm in thought, word or deed which we do to a fellow-being is an offence against God as everybody in the world is a temple of God. If we keep these lessons in view, we shall be incessantly changing our mentality towards all round us and shall be trying our best to make ourselves as serviceable as possible to our fellow-beings. This service is called altruistic service and is the basis of better citizenship. Another good, that arises from our incessant remembrance of God in our hearts which ought to be viewed as spiritual temples, is that we shall desist from doing wrongs secretly which are more serious than our misdeeds in public. If it is remembered that God is just and impartial and is an eternal witness of all our thoughts, words and deeds our life will become more and more holy rapidly as there will be incessant fear to commit any wrong. As He manifests Himself in everybody as clear conscience from which we cannot conceal any-

thing the best method of self-purification which is the condition precedent for liberty or Moksha, is to feel the identity of our self with God.

M. K. VENKATESVARA AIYAR.

PALGHAT,  
13—3—1928.

HARI OM.

---

# CONTENTS.

	PAGE.
मङ्गलचरणम् (Prayer) ..	1—2
SCENE 1.—( <i>Puja Room, Vakil Aiyar's house</i> ).	
1. Vakil Aiyar's prayer ..	3—4
2. Bhakti our highest ideal ..	4
3. Value of good company ..	5
4. Sastri advises Vakil to give up legal profession ..	6
5. Intellectual and spiritual life, Vakil supports legal profession ..	7
6. Vakil's life helpful to Vedic wisdom ..	8
7. Vyavahara denounced ..	9
8. Value of patience ..	10
9. Heaven and hell ..	11
10. Brahmin's life compared to a Vakil's life.	12
11. Jivan-mukta defined ..	13
12. Jivan-mukta's experiences ..	14—15
13. Higher Vedic life ..	16—17
14. Lower stage of Vedic life ..	18
15. Comprehensive view of Vedic life ..	19
16. Bhakti and learning ..	20
17. Essential elements of Bhakti ..	21
18. Omnipresence and Love of God ..	22
19. Worldly troubles and Vairagya ..	23
20. Jiva defined ..	24

	PAGE.
21. Evils of Vara-sulka ..	25
22. Evils of impulsive life ..	26
23. Causes of Vara-sulka evil ..	27
24. Social evils and public opinion ..	28
25. Organisation and public opinion ..	29

SCENE 2.—(*Vakil Aiyar's Office Room*).

26. Evils of bad habits ..	30—31
27. Double control of the tongue ..	32
28. Liberty of judicial conscience ..	33
29. Judicial discretion ..	34
30. Conscience at various stages of life ..	35
31. Confusion in statutes and decisions ..	36
32. Each is great in his own place ..	37
33. Advice to Vakils by Sir Guru Das Banerjee.	38
34. Optimism and Pessimism ..	39
35. Contentment ..	40
36. Self-reliance and Providence ..	41
37. Character-building ..	42—44

SCENE 3.—(*Drawing Room*).

38. Orthodoxy and Reformers ..	45
39. Privilege and vested right ..	46—47
40. Prudent methods of Reform ..	48—49
41. Smooth and harmonious progress ..	50
42. Parties and followers ..	51
43. Caste ..	52
44. Bureaucracy ..	53
45. Karma and its effects ..	54
46. Domination of the fair sex ..	55

	PAGE.
47. Goodness and God ..	56
48. Purohits and their improvement ..	57
49. Orthodoxy and superstition ..	58
50. Orthodoxy and reform ..	59
51. Vedas and Politics ..	60
52. Altruistic service ..	61
53. Qualifications of Vakils ..	62—71
(a) As a law student ..	62—63
(b) Relationship with clients ..	64—65
(c) The Bench and the Bar ..	66—68
(d) Duty towards other members of the Bar ..	68—69
(e) Duty towards the public ..	69—71
54. Vedic life helps character-building ..	72
55. Divine Constitution and Self-Government.	73
56. Vedic life, character and capacity ..	74
57. Vedic life and capacity ..	75
58. Peculiarities of Vedic wisdom ..	76
59. Faith and experience (Remarks of the Hon'ble J. B. Norton and Bentham).	77—82
60. Authoritative character of Vedas ..	83
61. Value of Vedic wisdom ..	84
62. Observation, Reasoning and analogy ..	85
63. Vedic wisdom is perfect ..	86
64. Veda Pramanyam established ..	87—89
65. Infinite possibilities of Jiva's powers ..	90
66. Self-surrender to God and happiness ..	91
67. Jiva's pilgrimage after death ..	92
68. Eight Atma-gunas or higher virtues ..	93

	. PAGE.
69. Classification of Samskaras ..	94—95
70. Object of Gauna Samskaras ..	96
71. Object of Shodasa Samskaras ..	97
72. How Samskaras purify the heart ..	98
73. Four Sadhanas for realisation ..	99
74. Personal God or Iswara ..	100
75. Parmatma or Impersonal Divinity ..	101—103
76. Refutation of atheism ..	104—106
77. Joy in self-surrender to God ..	107
78. Good lawyers and Brahmanas' permanent duties ..	108—109
79. Daily duties of Brahmanas ..	110
80. Avocations sanctioned by Sastras for Brahmanas ..	111
81. Brahmana classification ..	112—113
82. Sri Krishna ..	114—118
83. Various stages and aspects of Moksha ..	119

HARI OM.

(हरिः ओम्)

हरिः ओम्  
श्रीः  
मङ्गलाचरणम्  
(Prayer.)

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।  
तत्कार्यत्वं प्रपञ्चस्य तस्मै श्रीब्रह्मणे नमः ॥

I bow to that *Supreme Being* whose infinite (blissful) nature is revealed by the Vedas which declare further that the world creation is only His manifestation (to enable Jivas) to realise Him.

यस्योपदेशदीधित्या चिदात्मा नः प्रकाशते ।  
नमः सद्गुरवे तस्मै स्वाविद्याध्वान्तभानवे ॥

I bow to that real and good teacher (Guru) who is the *sun* of enlightenment, removing the darkness of ignorance and by whose inspiring exposition we experience self-illumination.

यस्मिन्ज्ञाते भवेत्सर्वं विज्ञातं परमात्मनि ।  
तं वन्दे नित्यविज्ञानमानन्दमजमव्ययम् ॥

I bow to that eternal, natural and immutable Wisdom and Bliss which if realised, everything will be found to have its source in Paramatma or the *Supreme Being*.



स्वाज्ञानज्ञानहेतु जगदुदयलयौ सर्वसाधारणौ स्तः

जीवेष्वास्वर्णगर्भं श्रुतय इति जगुर्हूयते स्वप्नबोधे ।

विश्वं ब्रह्मण्यबोधे जगति पुनरिदं हूयते ब्रह्म यद्वत् ।

धर्मे रौप्यं च रौप्येऽधिकरणमथवा हूयतेऽन्योन्यमोहात् ॥

The Vedas say that the worldly cares and miseries, and their cessation have for their respective causes, one's own ignorance (अज्ञान) or wisdom (ज्ञान) and this applies to all jivas from Hiranyagarbha downwards up to the most infinitesimal one. When we realise God the world is dissolved in Him, whereas Divinity is screened from us by the illusory world glamour when we become victims to its allurements and captivation. Similarly love of money (and all such attractions, *viz.*, distinctions, power and influence), will be drowned in a life of righteousness and *vice versa* according to our appreciation or ignorance of the value of righteousness or Dharma and worthlessness of world Vyavahara.

5. "Faith only gives me peace with God,  
But if my faith be true,  
It surely shows itself by love,  
And true obedience too."

B. GOLDEN TREASURY.

ओम्

श्री:

# TRUE BRAHMINISM IN LIFE AND LAW.

---

SCENE I.

*Puja Room in Vakil Aiyar's house.*

*Aiyar's Prayer.*

*(Enter Rama Sastry.)*

*Aiyar:* O God Krishna! Thy image has remained impressed upon my mind continuously. It has become the object of my contemplation by day and of dreams by night. I have read for years again and again. Thy glories described in Srimad Bhagavatha, Bhagavat Gita and similar works. I always await the communion of my jiva with Thee who art the Omnipresent and eternal Paramatma. I have always been serving every Bhakta I could think of in the hope of intensifying my Bhakti towards Thee. I did not succeed. Many admire Thee from a distance, worship Thee, talk of Thee and praise Thy charms and Ananthakalyanaguna (i.e., infinite excellent virtues and glories). But most are wanting in enough of goodness, wisdom and fortune to realise Thee in full. I was almost

driven mad after Thee. I have been thinking of Thee, talking of Thee and worshipping Thee feeling always that there is nothing else to be done by a rational living being.

Pray save me from the illusory allurements of the world and bring about peace and happiness. Pray, confirm my faith and devotion to Thee, so that, my Bhakti may lead to Thy realisation resulting in eternal *Supreme Bliss* called Brahmanandam.

*Rama Sastry*: I really admire the sincerity of your Bhakti. I am sure you have led a Vedic life in many past lives and have a large volume of virtues to your credit. Yours is a *Punya Sarira* indeed.

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।

अहैतुक्यप्रतिहता ययात्मा सम्प्रसीदति ॥

That by which spontaneous and undisturbed Bhakti towards God, is generated giving complete self-satisfaction is the highest virtue of man.

वासुदेवपरा वेदाः वासुदेवपरा मखाः ।

वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः

वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥

Vedas, sacrifices, yoga, Vaidika karma, Vedic wisdom, penance, dharma and the highest ideals of life are all intended to propitiate Krishna.

*Aiyar*: Mr. Sastriar, you seem to be on your way to some place.

*Rama Sastry:* Yes. I am going to Dewan Bahadur Gopala Aiyar's house. I teach him Gita. But he gets up very late from bed and will be ready for study, only after some time. As you finish your bath and prayers before 6 a.m. and begin your office work at 6-30 a.m., I took the liberty of sharing your happy life in religious study for half an hour in the interval.

तच्चिन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं हि ब्रह्माभ्यासं विदुर्बुधाः ॥

• Wise men say that Brahma Abhyasa means, meditating on God, *talking of God, interchanging thoughts on God*, and concentration on God.

You may remember to have told me once that a happy Bhakta is a better companion than anything else. He is a radiating focus of good will; and his presence in a room is as though a candle had been lighted. Hence your company is a rare fortune.

दुर्लभो मानुषो देहः देहिनां क्षणभङ्गुरः ।

तत्तापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥

Human birth is a difficult acquisition and our period of life is very uncertain. And to secure the company of a real Bhakta in this short space of life is still more difficult.

Sundaramurthi Swamy says:

‘ Our life is all unreal

Its end is only dust

Out of the sea of birth

Come ruin, pain and lust  
 Delay not to do good  
 As God is goodness full.'

and Emerson says of the Supreme Being addressing a Bhakta as follows:

The strong Gods pine for my abode  
 And pine in vain the sacred seven  
 But Thou, meek lover of the good:  
 Find me and turn Thy back on heaven.

*Aiyar*: Sastriar, wherefrom do you get these quotations from English literature?

*Rama Sastry*: Association with saintly vakils like you has given me these thoughts even from English literature. Until I had the privilege of gaining friendship with some pious graduates, I was under the impression that Sanskrit literature monopolises all good thoughts. Now I find that holy books and company, whether of the East or West constitute the best asset of man, as they alone can save us from distress and temptations. Your Bhakti seems to be unique as it is unaffected by any kind of bad associations. Hence many are anxious to know how you manage to worship Krishna incessantly when you are in a profession surrounded by an atmosphere full of strife, anxieties, cares and turmoil. As has been said before, true Bhakti is the result of peaceful Vedic life whereas vakils' strife increases desires, anger, greed and other passions. Therefore a vakil's life is quite incompatible with your nature. So I would advise you strongly to give it up soon..

*Aiyar*: No doubt it is very difficult for many to reconcile the legal profession with Krishna Bhakti and Vedic life. And it is more so for those who view the profession as a mere money-making art and as a means of livelihood. So it is no wonder you hold such an opinion about vakils' life. But thoughtful people in any avocation of life always remember that money, distinctions, influence and power are all only means to one great end, viz., the realisation of eternal and supreme happiness. This is possible only in spiritual life. And intellectual life is the nearest to it when compared with mental and sensual lives. A vakils' life is one of the best fields for cultivation and purification of intellectual life and consequently also for spiritual life, if one conducts himself properly in it. Therefore, far from being antagonistic to Vedic life it is really conducive to the same. I may even say that a pious intelligent vakils is capable of understanding the spirit of Vedic literature much better than many so-called pundits who do not cultivate thinking.

Sri Sankaracharya says:—

नोत्यद्यते विना ज्ञानं विचारेणान्यसाधनैः ।

Real wisdom is impossible without thinking.

Moreover a vakils gets the best training for wise service to humanity which is the final teaching of the Vedas. A little reflection will show that if men suffering from the agonies of bodily disease come to the medical practitioner, men suffering from the no less

real and often times more keenly felt agonies 'proceeding from a sense of actual or supposed wrong come to the lawyer for relief. So also 'if the medical man ministers to a *body* diseased the lawyer ministers to a *mind* diseased. You will admit that Vedas aim at removing the Upadhi or *disease* of the mind and giving *ease* thereby. A lawyer's business being similar to that, he becomes well-qualified to realise Vedic wisdom. Very few pundits have the analytical brain of a lawyer which is essential for Vedic wisdom.

Vidyaranya Swami says:—

ब्रह्मसाक्षात्कृतिस्त्वेवं विचारेण विना नृणाम् ।

आप्तोपदेशमात्रेण न सम्भवति कुत्रचित् ॥

A direct realisation of Divinity never arises by the mere initiation by a Guru. It is possible only by deep thinking which culminates in concentrated meditation.

*Rama Sastry*: What! You venture to say that the legal profession which is the most *unholy* of all avocations in the world is more conducive to Vedic study than specialised Pundits' life. I never expected such an astounding absurd proposition from one like you who are reputed to be most orthodox and learned.

Brihaspathi says:—

धर्मप्रधानाः पुरुषाः पूर्वमासन्नहिंसकाः ।

लोभद्वेषाभिभूतानां व्यवहारः प्रकीर्तितः ॥

In ancient days of Vedic life, men never violated Dharma or hurt anybody. What is called Vyavahara is the conduct of those who are victims to greed and hatred.

Narada says: —

धर्मैकतानाः पुरुषाः यदासन् सत्यवादिनः ।

न तदा व्यवहारोऽभूत् न द्वेषो नापि मत्सरः ॥

नष्टे धर्मे मनुष्याणां व्यवहारः प्रकीर्तितः ॥

When men were righteous and honest there was no hatred, malice or Vyavahara which arises only when men deviate from the path of Dharma.

A pious Brahmana vakil who very much desired to lead a Vedic life but was obliged to become a vakil very reluctantly on account of poverty, once drew my attention to the words of a lawyer poet which he said applied to him exactly.

“ Then welcome business, welcome strife,  
Welcome the cares, the thorns of life,  
The visage wan, the purblind sight,  
The toil by day, the lamp at night,  
The tedious forms, the solemn prate,  
The pert dispute, the dull debate,  
The drowsy Bench, the babbling hall,  
For Thee, fair Lakshmi, welcome all.”

I am sure that the legal profession is so saturated with desires, anger, and covetousness, that those who enter the same will surely become victims to these passions:



And Sri Krishna says:—

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधः तथा लोभः तस्मादेतत् त्रयं त्यजेत् ॥

Triple is the gate for the hell, which clouds the spirit in us, *viz.*, lust, wrath and covetousness; therefore let man renounce these three. Hence one like you deliberately continuing in a profession which is the most fertile soil for all these passions will certainly go to hell.

*Aiyar*: Venerable Sastriar, pray do not be offended. We must remember that patience and toleration are essential for Vedic life.

क्षमा धर्मः क्षमा यज्ञः क्षमा वेदाः क्षमा श्रुतम् ।

य एतदेवं जानाति स सर्वं क्षन्तुमर्हति ॥

Patience is Dharma, patience is sacrifice, patience is Veda, patience is Vedic study. He who understands the value of patience like this should forbear and forgive if any harm is done to him.

क्षमा ब्रह्म क्षमा सत्यं क्षमा भूतं च भावि च ।

क्षमा तपः क्षमा शौचं क्षमयेदं धृतं जगत् ॥

Patience is Divinity, patience is truth, patience is our asset, past and present, patience is our penance, patience is purity. This universe is sustained by patience.

I must begin by pointing out to you that all work is sacred; in all true work, were it but true hand-labour, there is something of Divineness. It has been said of our fore-fathers.

“ To them was life a simple art  
Of duties to be done.

A game where each man took his part  
A race where all must run ” and  
Each is great in his own place

Sri Krishna says: —

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

Man attains perfection by discharging his own duty sincerely: I feel that a proper discharge of duty in any avocation of life is the best form of worshipping Krishna. When an eminent lawyer was asked what was the difference between heaven and hell, he said:

“ When I go to court well-prepared in a case, then I am in heaven. When I go to court ill-prepared then I am in hell. It makes all the difference in the temperament of your mind in the handling of a case whether you have prepared it out of the court-room or in the court-room.” Through preparation is essential to maintain harmony in court. A saintly and thoughtful writer says:

The word ‘ heaven ’ means harmony. The word ‘ hell ’ is from the old English *hell* meaning to build a wall round, to separate; to be *helled* was to be shut off from. If we are in harmony with court and our clients, we are in heaven. And if we alienate the good opinion of the court and our clients by want of proper preparation we are in hell.

**THE KUPPUSWAMY SASTRI**

RESEARCH INSTITUTE,  
MADRAS-4

You are quite right in your definition of Vyavahara; but you have confounded that term with vakil. The defects of Vyavahara are not the defects of vakils; nor are the defects of Jagat Vyavahara the defects of Vedic life.

‘ The law of correspondence between a vakil’s life and Vedic life is wonderfully exact in its workings. The law administered in Vedic life is called Dharma, and the Judge who administers the same is called Dharma Rajah. The intricacies, falsehood, fraud, ignorance, etc., are called Maya and Vanchana in both kinds of Vyavaharas, *viz.*, Jagat Vyavahara and Court Vyavahara.

Vedic life purifies our heart and remoulds our character into an excellent one. Both these are essential for Krishna Bhakti and for success in the legal profession.

As all that we see around us in the physical universe are types of things spiritual, our professional career will get immense help from true Vedic life which concerns itself with the spiritual world. As a matter of fact our Court Vyavahara is only a small map of Jagat Vyavahara and our attempt in both is to find out the truth and to help the administration of justice.

There is a strong resemblance between the duties of a Brahmana and a vakil. Brahmanas guide Vedic life advocating Dharma and vakils help the administration of justice by advocating legal principles. That is why unselfish lawyers lead

most of the public activities in the material world as Brahmanas guide Vedic life everywhere. As the training in both vakil's life and Vedic life is for altruistic service I have heard that a vakil by discharging his duties perfectly well became a Jivan Mukta and gave out his experiences to the world.

*Rama Sastry:* What! Is it possible for a vakil to become a jivan-mukta. Probably you have no idea of what a jivan-mukta is. He has been described as follows, in Vedic literature:—

द्वैतावज्ञा सुस्थिरा चेत् अद्वैते धीः स्थिरा भवेत् ।

स्थैर्ये तस्याः पुमानेष जीवन्मुक्त इतीर्यते ॥

When once the illusory character of the worldly pleasures is realised our meditation becomes firmly concentrated in Divinity as Unity. When this experience becomes natural and habitual for one, he is called a jivan-mukta.

यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लिप्यते ।

कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते ॥

He is called a jivan-mukta who is free from egoism and whose mind is always impartial and well-balanced whether he does or does not do anything.

नोदेति नास्तमायाति सुखदुःखैर्मनः प्रभा ।

यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते ॥

He is called a jivan-mukta whose cheerfulness will never be affected for the better or worse by

pleasures or miseries and who enjoys self-satisfaction always.

रागद्वेषभयादीनां अनुरूपश्चरन्पि ।

योऽन्तर्व्योमं वदत्यच्छः स जीवन्मुक्त उच्यते ॥

He is called a jivan-mukta who is thoroughly pure and peaceful at heart like atmosphere although he is able to exhibit affection, hatred, fear, etc., in playing his part in the world-drama.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयान्मुक्तः स जीवन्मुक्त उच्यते ॥

He who does not cause heart-burn to anybody, who does not worry himself about the surroundings, and who is free from vain joy, anger and fear is a jivan-mukta.

Do you mean to say that the vakil you mentioned became a jivan-mukta as defined above.

*Aiyar*: I shall recite his experiences and leave you to form your own judgment. He said:

“Oh! God, there are moments when my heart is so full of blissful emotions that I scarcely recollect how I escaped from the world phenomena with its million-fold captivating glamour and became *concentrated in sincere devotion to Thee*. I experience Thy natural silence, serenity and saintliness. Oh! How deep is the luxury of those happy feelings! a depth of joy too great for utterance—an amount of bliss too immense to find expression in words.

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तःकरणेन गृह्यते ॥

“I feel a species of subdued rapture and believe that it will express itself as constant cheerfulness. I experience a transfusion of the spirit of illimitable love, my love expressing itself as veneration and Thy love manifesting itself as mercy, grace, kindness and sympathy. I realise that Thy beauty is perfect; Oh! Thy illumination, love, frankness and eminence! They are indescribable. I feel that Thou hath accepted me as Thy true Bhakta. Sometimes it appears to me that we try to excel each other in reciprocal love. Oh! To be relieved from all worldly strife, from all the anxieties, cares and turmoils and world-experiences without a single pang to mitigate the joy of feeling the identity of Jiva and Iswara, which is called real Yoga, to look upon each other and to behold that there is natural and spontaneous attraction between Bhakta and Iswara; do not all these constitute a paradise or rapture which is well-worthy of being enjoyed by all? Imagining in my mind this elysium in contrast with the many many dreary scenes which I had to experience in life, I surrender myself entirely to Thee Oh! Krishna!”

*Rama Sastri:* It is indeed an agreeable surprise to learn that a vakil by merely discharging his duties sincerely and satisfactorily became a Jivan-mukta. I have heard that “each is great in his own place, but the duty of the one is not the duty of the other.” Still I fail to understand how any

one can purify his heart completely removing even latent (or अदृष्ट ) impurities without Vaidika Dharma-chara so as to experience the manifestation of Divinity through the antah-karana (अन्तःकरण).

“ No works of ours, the most or best, can wash a conscience clean,” (without the help of God or angels).

B.G.T.

*Aiyar*: I concede that Vedic life is essential for purifying the heart completely. But it is two-fold, viz. :—(i) higher and (ii) lower. In the higher Vedic life the essential feature is only to remember incessantly that the world phenomena is like a dream or magic. Vidyaranya Swami says:

निर्बन्धस्तत्त्वविद्याया इन्द्रजालत्वसंस्मृतौ ।

Real Vedic wisdom insists only on our incessant remembrance that the world phenomena is as transitory as a magic performance.

स्वप्नेन्द्रजालसदृशं अचिन्त्यरचनात्वतः ।

दृष्टनष्टं जगत्पश्यन् कथं तत्रानुरज्यति ॥

How can a wise man be captivated by the allurements of the world phenomena as he sees that it is as transitory as the experiences of a dream or magic which are incomprehensible?

न वेत्ति लोको यावत्तां साक्षात्तावच्चमत्कृतिम् ।

धत्ते मनसि पश्चात्तु मायैषेत्युपशम्यति ॥

Our mind is entangled only until we realise that the world is a temporary artificial phenomenon. The

moment we experience this, we enjoy peace as the world glamour has no attraction for us then.

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।

चिन्तयेदप्रमत्तः सन् उभावनुदिनं मुहुः ॥

चिरं तयोः सर्वसाम्यं अनुसन्धाय जागरे ।

सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥

We must repeatedly compare our waking state with dreams when also we experience a kind of world. Seeing their analogy closely, we give up the notion of the reality of the world and as such do not attach ourselves to it as before.

इदं जगदयं सोऽयं दृश्यजातमावस्तवम् ।

यस्य चित्ते न स्फुरति स जीवन्मुक्त उच्यते ॥

He in whose mind the world has no hold as he has realised the unreality thereof, is a jivan-mukta. This is higher Vedic life where we always remember that our jiva-yatra to Vaikunta is helped by Bhakti and Vairagya like the two engines in the train ascending to Ooty which many regard as heaven on earth. Bhakti engine drags us up to Vaikunta and Vairagya prevents us from falling into world snare. Moreover.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।

विद्याविद्यां निहन्त्येव तेजस्तिमिरसह्ववत् ॥

Rituals cannot dispel ignorance as they are not mutually contradictory. But wisdom surely up-roots ignorance as light destroys the densest darkness.



In the lower Vedic life, of course, we have to be very strict in the performance of Vaidika Dharma. That is why Sages say:

कर्मकाण्डं ज्ञानकाण्डमिति वेदो द्विधा मतः ।  
 भवति द्विविधो भेदः ज्ञानकाण्डस्य कर्मणः ॥  
 द्विविधं कर्मकाण्डं स्यान्निषेधविधिपूर्वकम् ।  
 निषिद्धकर्मकरणे पापं भवति निश्चितम् ॥  
 विधिना कर्मकरणे पुण्यं भवति निश्चितम् ।  
 त्रिविधो विधिकूटस्स्यात् नित्यनैमित्तिकाम्यतः ॥  
 नित्येऽकृते किल्बिषं स्यात् काम्ये नैमित्तिके फलम् ।  
 द्विविधं तु फलं ज्ञेयं स्वर्गो नरक एव च ॥  
 मनःप्रीतिकरः स्वर्गो नरकस्तद्विपर्ययः ।  
 नरकःस्वर्गसंज्ञे वै पापपुण्ये द्विजोत्तम ॥

Vedas are divided into Karma Kanda and Gnana Kanda. And each of these is divided into two parts. Karma Kanda is two-fold enforcing mandatory and prohibitory injunctions called Vidhi and Nishedha. If we violate any of these injunctions we commit sin. If we obey these injunctions virtue is the outcome thereof. And the Vidhi portion is divided into Nitya, Naimittika and Kamya. If Nitya is omitted there is sin and if the other two are performed good result arises. But what we have to realise is that the joy arising from self-satisfaction by our acting up to Vidhi and Nishedha is heaven and the reverse thereof is hell.

Hence we see that, if we analyse the whole of Vedic wisdom, the highest goal of life is the joy arising from self-satisfaction. This is possible both in higher and lower Vedic life. It may be that higher Vedic life is so-called because we experience Supreme Joy or Brahmanandam in that earlier. Hence you can't say that a Jivan-mukta stage can be achieved only by Vaidika Dharmachara consisting of performance of Vedic rituals *in this life*. Vidura was a Jivan-mukta, but was not even entitled to perform Vaidika Karma at all. It may be that those who had led Vedic life in previous lives have to continue in this life only concentrated meditation on God and altruistic service to wash off their Prarabha. Each life of ours must be regarded as a passing day and the period between death in last life and birth in this life as a night; we shall then see that we proceed in our evolutionary progress from where we left in the previous life.

*Rama Sastry:* Pray, excuse me for my impatience, and unkind remarks about a highly intellectual profession which is very near the spiritual world. I withdraw my advice to you to give up your profession. I feel proud of having opportunities of enlightening myself in your saintly company often. I admit that pious and orthodox vakils can understand Vedic literature much better than ordinary pandits. The acute intellectual life of vakils, with wide worldly experience will be of very great use in Dharma prachara if they study Vedic literature, and expound the same with practical

illustrations to the people. Their powers of advocacy will be of immense use in the diffusion of Vedic wisdom. I am satisfied that a higher reciprocity between pandits and modern educated people is very essential for common good.

*Enter Krishna Bhakta for (Upadanam).*

Krishna Bhakta:—

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

I bow to Lord Krishna who worships Brahmanyam as Divinity, who looks after the welfare of the whole world with special attention to Brahmanas and who uproots all ignorance by diffusion of Vedic wisdom.

Sir, please excuse me for intruding myself in the midst of your serious conversation. I would not have disturbed you but for my serious and heart-rending grievance. Pray, be kind enough to hear my request.

*Rama Sastry* (angrily): Oh! Brahmana, wait at the portico. Don't disturb us in the midst of our enlightening discourse on Bhakti and Gnana.

*Aiyar*: Sastriar, we ought to be more courteous to visitors. His poverty rouses my sympathy and his modesty inspires Bhakti.

*Rama Sastry*: We should not allow ourselves to be misled by appearances. These Unchchaka Vritti Brahmanas have no manners and are stupid. They pretend to have Bhakti and are never sincere.

Mere repetition of Krishna's name should not mislead us.

*Aiyar*: Does not Bhakti include sympathy and courtesy in speech and altruistic service?

Is it not said in Suta Samhita:

सर्वभूतेषु कर्ण्यं प्रियभाषणमेव च ।

सर्वभूतहिते श्रद्धा शिवभक्तिरुदीरिता ॥

Sympathy, courteous and gentle speech, and habit of doing good to our fellow beings, are said to be elements of Siva Bhakti.

*Rama Sastry*: I was talking of *his* Bhakti. You refer to our Bhakti.

*Aiyar*: Is it not also said in Suta Samhita:

सर्वभूते ऽ दोषस्यादर्शनं गुणदर्शनम् ।

सर्वभूते ऽ मैत्री च शिवभक्तिरुदीरिता ॥

Appreciation of others' merits, ignoring their faults, and love towards all are elements of Siva Bhakti.

Hence we ought to judge of our friends charitably. Innocence must be presumed until the contrary is established. My mother used to tell me that God may appear before us in various forms to test our goodness, modesty, charity and sympathy. Who knows that this Krishna Bhakta is not God Himself in this form.

*Enter child Sita singing.*

Sita: नम्बिनपेयर्कलुक्कु नटराजन् ॥

நம்பின பெயர்களுக்கு நடராஜன்

नम्बातपेयर्कलुक्कु यमराजन्

நம்பாத பெயர்களுக்கு யமராஜன்.

For those who have faith in God He appears as a benign king of world drama; whereas He appears as the Lord of restraint to those who have no faith in Him.

*Rama Sastri:* The child's song appears to be God-send now. It exactly tallies with your pious remarks.

*Aiyar:* God is giving us evidence of His Omnipresence and love at all times and places. But a pious heart is essential to experience His infinite love. Those who experience communion with Him once, always pray for strengthening their faith in, and veneration for, Him. They always pray for liberation from care and trouble which are unprofitable in every way. Oh! how wise is he who experiences thus!

*Rama Sastry:* The intensity and sincerity of your Bhakti towards Divinity is infinity. Your whole house seems to be saturated with Bhakti. No doubt your mentality ought to be our ideal. But it may take many lives for me to free myself from egoism and passions in spite of my vast learning and high principles of life. And Bhakti never co-exists with egoism.

*Aiyar:* Krishna Bhakta, I sympathise with you in your misfortune. Can I be of any help to you?

*Krishna Bhakta:* I have a daughter to be married. She is almost thirteen. I had great difficulty

in getting a suitable bridegroom whose horoscope agrees with my daughter's. Now the *vara-sulka* or bridegroom's price demanded of me is exorbitant. My father was advised to beg of a charitable gentleman living at a very distant hilly place. Fortunately he succeeded in getting a few thousand rupees from him as he is extremely rich and philanthropic. But on my father's way back, he was attacked by *mlechcha* robbers and was robbed of the whole amount. He narrowly escaped from being put to a horrible death as his life period fixed by the creator had not yet elapsed. When he returned home, these Sastris and Vadhyars compelled him to perform prayaschitta. He is now advised to go through the same route to another rich and charitable gentleman at a distant place. We are terrified at the idea and are quite unwilling to risk a journey through the same route.

*Rama Sastry*: This reminds me of Vidyardanya Swami's famous sloka.

गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन् बद्ध ।

म्लेच्छैः सङ्कीर्यते नैव तथाभासः शरीरकैः ॥

Just as a Brahmana made captive by *mlechchas* and compelled to perform prayaschittam afterwards will never risk a visit to a place occupied by such *mlechchas*, a jiva who has realised the misery and suffering of its identification with the body, will never become a victim to such identification.

*Aiyar*: Mr. Sastriar, we hear of chidabhasa, jiva and other terms often. Have you found any clear definition of jiva anywhere?

*Rama Sastri*: Yes. Vidyaranya Swami says:

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।

चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ॥

The combination of that which is only a partial reflection of the universal spirit, in the subtle body along with that subtle body and the pure conscience is said to be the jiva.

(*Aiyar gives rupees ten to Krishna Bhakta and says*):

*Aiyar*: Oh! Brahmana, the purpose for which you seek help deserves all support. But as there are many claims like yours on my charity purse I request you will be kind enough to accept gladly what little I give. I thank God Krishna for giving me this opportunity of helping you although only with a paltry sum. May Krishna bless you.

*Krishna Bhakta*: Venerable sir, this is a shower of gold on me. None pays more than a rupee in these days even for such unavoidable expenses of the poor especially as such gifts are not advertised.

*Aiyar*: This *vara-sulka* has become the bane of the Brahmana community. "It grows with such fearful rapidity that unless the social conscience is stirred and the leaders of the society devise measures to check the evil, the middle and poorer classes

of the Hindus must be hit hard indeed and in the long run deteriorate and decay. The evil has been portrayed vividly in the form of various stories. Though almost every one is a victim to the trouble, nobody is sufficiently active and earnest to create and co-ordinate public opinion in increasing volume against this malpractice, so that the evil may be mitigated and eventually checked. It is most unfortunate that *vara-sulka* has become one of the essential conditions of marriage even among Brahmanas who regard marriage as a sacred and sanctified institution."

To add to the misfortune the increasing vanity of our society has developed fashionable extravagant expenses on marriage occasions. The pressure of our women and the bridegroom's party amongst whom there are many irresponsible men often, aggravate the misfortune to a very great extent.

It is no exaggeration at all to say that many Hindu families are merely ruining themselves by the marriages of their daughters. Every society ought to have institutions to protect its ideals.

*Rama Sastri:* Our Jagat Guru has decided to carry on a propaganda to uproot the evils of enforcing bridegroom's price and of adopting extravagant artificial and fashionable life. If a dozen Sishyas like you co-operate sincerely with the Swami in this benevolent propaganda, I am sure the evils will vanish in a short time.



*Aiyar* : I shall certainly do all I can to support this movement. To remove ignorance and mischief in the world as far as one can, is a sacred duty cast upon all.

Vidyaranya says :

अज्ञप्रबोधान्नैवान्यत्कार्यमस्यत्र तद्विदः ।

There is no business in the world for the wise, other than the enlightening of the ignorant. Bridegroom's price is one of the many evils of impulsive and fashionable life.

*Rama Sastri* : What are the other evils ?

*Aiyar* : They are :—

(1) Development of fanciful ambitions which we are unable to fulfil.

(2) Discontent as a result thereof.

(3) Disrespect towards elders and superiors and revolt against authority.

(4) Becoming a slave to sensual life and passions.

(5) Resultant poverty, incapacity and unemployment.

(6) Ill-feeling towards fellow-beings and a reaction in the shape of hatred.

(7) Development of passions, ignorance and misconceptions.

(8) Anxiety, fear, pain and misery.

(9) Loss of sense of responsibility.

(10) Substitution of artificial to natural life.

- (11) Irreligiousness, and
- (12) Loss of originality.

*Rama Sastri* : Is there any special cause for the abominable vice of enforcing bridegroom's price.

*Aiyar* : I have heard of a humorous cause but it seems to be intelligent and sound also. In ancient days wife was serving the husband as a pativrata (पतिव्रता). Then bride-price was in vogue. With the introduction of fashionable civilisation the services of the couple became reciprocal. At that time there was neither bride's price nor bridegroom's price.

In course of time there was a reaction and now the husbands have to serve wives who have become literal *better* halves. Hence it is natural that parents of bridegrooms are unwilling to part with their sons except for a price.

But the fundamental reason is the increase in greed, vanity and irresponsibility all round. A dwija ought to feel that he owes a debt or (ऋण) to departed ancestors or Pitris and this is discharged only by his begetting issue on a duly married wife. He is therefore bound to marry. If this responsibility is felt, the bridegroom and his father or guardian will certainly feel the injustice of claiming a price for discharging a Vedic duty. There is a growing tendency to avoid all kinds of responsibility both secular and religious in these days of fashionable civilisation.

*Rama Sastri* : Did you hear of the intention of his Holiness before?

*Aiyar* : Yes. His Holiness was kind enough to ask me to consider and submit definite proposals for uprooting these evils after consulting pious and intelligent friends. Individually all are unanimous in denouncing the abominable practice of *vara-sulka* and the development of extravagant fashionable life everywhere. But very few suggest any definite remedy.

We are of opinion that the only possible method of solving the problem is to organise our society and make it possible to create a strong and effective public opinion denouncing these evils.

*Rama Sastri* : Organisation of a society is a Herculean task. Is it not enough if we arrange for lectures all-round and issue pamphlets denouncing these evils.

*Aiyar* : No. Such activities cannot effectually uproot these evils. First of all we have to remember that the only power to regulate social evils is "public opinion", in the society. And it should be understood as generally referring to the opinion of the majority of those who have held or are capable of holding *an opinion* on the matter. No doubt public opinion can never be unanimous in any matter. The public opinion of a society as a whole can be developed only by education on the matters on which we wish to generate the opinion. The real views of a society as a whole can never be under-

stood by tabulating the writings of some correspondents in newspapers or pamphlets issued in the matter. Nor can a number of societies *without an organisation* succeed in remoulding public opinion. Hence we must organise the Brahmana society well by rousing the latent Brahmanyam (ब्राह्मण्यम्) in them.

*Rama Sastri* : What is the necessity for an organisation for generating and developing public opinion ?

*Aiyar* : Public opinion is inseparable from public spirit, public life and public body just as individual opinion is inseparable from individual spirit or atma, individual life and individual body. We cannot experience the existence of body, life, mind and spirit separately in the individual. This principle is the same with regard to public body and life also. And the better the organisation, the better the manifestation of these elements. Hence the value of public opinion depends upon the excellence of the organisation of the public body.

*Rama Sastri* : Then please do all that you can for organising the Brahmana society. Many thanks for the enlightenment you gave me on various topics. I shall take leave for the present and go to you later on.

SCENE 2.—*Aiyar's Office Room.*

(*Aiyar is studying a case.*)

Enter, *clerk* Dayakara, Kuttu (Tutor of children) and Devesa (*junior vakil*) in the hall touching the office room of Aiyar.

*Devesa*: Dayakara, we shall do well to attend office before Mr. Aiyar is ready for work. We are late every day. Mr. Aiyar, although far older than we are, gets up systematically at 4 a.m., repeats his prayers, goes out for a walk, finishes his ablutions, Sandhyavandanam, etc., and is ready for work at 6-30 a.m. punctually.

*Dayakara*: I feel shy in coming late daily especially as my master is very kind and courteous. But my coffee is never ready at home before 7-30 a.m., and I cannot but have it.

*Kittu*: This excuse is most silly and undesirable. First of all coffee is an extravagant and mischievous luxury. Latest scientists say that it is both a thief and a liar. It eats up the vitality of its victims, and misleads them into the belief that it gives additional strength and good appetite. Secondly, if you cannot overcome this petty craving of the tongue, you ought to arrange for your coffee at a club where it is available at any time. You should not allow your sensual craving to interfere with your legitimate duty.

*Dayakara*: I admit it is a bad habit but I err with many who are slaves to coffee. As this is a long-standing bad habit in me I can overcome it only gradually. I can't afford to spare money to pay a coffee club.

*Devesan*: Kittu! Don't advise him to go to coffee club. I have heard that it is often insani-tary and the preparations there are unhealthy

and polluted. They say that the customers invariably sip coffee. Doctors say that this is one method of spreading contagious diseases.

*Kittu* : Dayakara, I am glad you admit the necessity for changing your bad habit. I am sure you will give it up soon. I agree with your other views also. But there are some who differ from our views. Some days back a Pundit came here and inflicted a speech on us when he repeated the following slokas:—

1. प्रसङ्गात्coffee नो वक्ष्ये  
Please hear सादरं गुणान् ।  
One-third decoction इच्छन्ति  
Bodily health अपेक्षिणः ॥
2. Two-third decoction इच्छन्ति  
Motion इच्छन्ति ये नराः ।  
ये both of them अपेक्षन्ते  
Equal गह्वन्तु ते नराः ॥
3. य इच्छेत् sweetness of coffee  
सोष्णं sipping पिबेत् पुमान् ॥

*Devesa* : I have given up this bad habit long ago. I now take a cup of wheat ganji only in the morning.

*Kittu* : What a clever fellow you are! You remind me of Kuppan who was saying the other day that he gave up the habit of using snuff and now manages with tobacco chewing or cigarette smoking.

*Devesan and Dayakara*: Please don't talk so loud. Mr. Aiyar may overhear us.

*Kittu* : You need not be afraid of that. He never pays any attention to idle gossip. His mind is always concentrated either in professional work or Vedic study. The objection to both coffee and ganji is the ignoring of the meaning of our Prana-huti mantras which are intended to remind us that we are justified in eating and drinking only for nutrition when there is a natural appetite and that we should not become victims to the craving of the tongue. The best physicians say that two meals a day are quite sufficient for our health and anything additional is an officious disturbance of the digestive power and is harmful to our constitution. It is said in Srimad Bhagavata.

तावजितेन्द्रियो न स्यात् विजितान्येन्द्रियैः पुमान् ।

न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥

So long as the tongue is not controlled a man has not gained self-control, although he has succeeded in controlling the other senses. If he succeeds in controlling his tongue, he has succeeded in all. This remark is true not only of eating and drinking but also of talking. It has been rightly said that if we avoid gossips and idle visits we shall have time for everything.

*Aiyar* : Devesan ! Have you found out any authority to support our position in the Mana case.

*Devesan* : I have not succeeded in finding any.

*Aiyar* : Our contention being just, I am sure there must be some authority in our favour.

*Devesan* : There may be. But where is the incentive for work? Our clients exact work from us and pay very rarely. Case-law is getting so voluminous that even Dharmaputra's patience is insufficient to find out the necessary authority from it. And judges are now-a-days not inclined to attend to the citation of many cases. They wish to decide often in the light of their own conscience.

*Aiyar* : But they are not allowed to have the liberty of conscience without reservation. It must submit itself to case-law.

*Devesan* : Is there any ruling on that point then?

*Aiyar* : Yes. There is a case in XIX Allaha-bad. p. 390, where it has been held that a judge is not entitled to have a free conscience. It must be subject to the decisions of the High Court and the legislature. At page 413, we find, "If the conscience of a magistrate or of a judge forbids him to apply the law as it is or to make himself to the best of his ability acquainted with the law or procedure to be applied in a case before him, that same conscience should suggest to him that he should vacate his office and seek a livelihood in some other walk of life. I have been compelled to make these observations by my recollection of the illegal pro-



cedure of more than one Sessions Judge." Then as regards the construction of enactments it has been said at page 407 in the same case, "It is the duty of the Judges when construing an Act of the Legislature to attempt to ascertain what was the intention of the legislature and to give effect to it, and not to seek some pretext for defeating an intention of the legislature which does not meet with their approval."

*Devesan* : What are the limits of judicial discretion then?

*Aiyar* : (1) The discretion of the Court must be exercised on recognised principles. (29 C.W.N. 643).

(2) A discretion although absolute, is none the less a discretion to be exercised with reference to the true position and perhaps even with a greater sense of responsibility in that it is within limits final. (1925 M.W.N. 459).

(3) Discretion when applied to a Court of law means discretion guided by law. It must be governed by rule and not by humour. It must not be arbitrary, vague, and fanciful, but legal and regular. "In using a judicial discretion the Courts have to bear in mind not only the statutes, but also the great rules and maxims of the law, such, for example, as those of logic, or evidence, or public policy. A Court might fairly be asked to review a finding that 2 and 2 make 5." (14 Bom. 331 at 344).

*Devesan*: Why should so many limitations be placed on the conscience of a Judge in the discharge of his duties?

*Aiyar*: One of the greatest altruistic workers in the world now says :—

“Conscience is a very variable quantity, differing among different nations, among different communities, varying with the varied stages of evolution, useful only amid accustomed conditions, and failing when applied to new problems.” It is not always the voice of God from within unless it is pure and clear. “The conscience of average men allows them to do very many things of which a man of noble character will say: “This is against my conscience ; the average conscience is far below that of the greatest thinkers, of the purest saints, of the noblest men of the times. The common average conscience is embodied in the law.” Political and social expediency requires that the law of the land and its construction by the highest tribunals should be respected to ensure consistency and peace, in human actions.

*Devesan* : Very often the law is not clear and its construction is not the same by all. For example we find the following remarks in Strahan’s Bench and Bar of England which is reputed to be one of the most advanced countries in civilisation.

“It is impossible to know the effect of a new Act until it has been interpreted by the Court. Sometimes the interpretation is even beyond the

Court's powers. It was, I think, Chief Baron O'Grady who had to confess to a jury that he could not understand a new Act dealing with sheep-stealing. He had read it over and over again, he said dejectedly, and the only thing in it that was clear to him was, that when a sheep was stolen somebody or something was to be hanged. But, for the life of him he could not make out whether it was the man who stole the sheep, or the man that owned the sheep, or the sheep itself." So far with regard to statute law. As regards interpretation I shall give one specimen. It has been pointed out in the criticism of Act III of 1907 by an able commentator as follows:—"It is a rule of English Bankruptcy law that no application for the adjudication of an insolvent need be accepted where such application is made *in abuse of the process of Court*. Certain of the High Courts in India at one time interpreted this to cover cases where the petitioner was applying with the intention of defeating his creditors; but a recent decision of the Privy Council [ (1916) 44 Cal. 535 (P.C.) ] following the majority of the rulings in this country, has shattered this method of *tempering law with common sense*, and has laid it down definitely that a person applying to be declared an insolvent has a statutory right to be so declared, and cannot be deprived of it on the ground that he is *abusing the process of law*." Hence law and its interpretation are as vague and indefinite as the verdict of conscience in various stages of evolution. So everything in the legal

world is full of “confusion, delusion, occasion, evasion and relation”. It is most unfortunate I am obliged to continue in this speculative profession most reluctantly as there is none to recommend me for an employment on a permanent salary.

There are many who say that legal profession has probably the worst reputation of all learned professions and that many a lawyer is willing to sell his services whether the cause he works for is right or wrong. Once a learned Judge compared it to a system of contagious disease in a state.

*Aiyar* : Do not be so dejected and pessimistic. Of course, these are hard days in every walk of life.

Sri Krishna says:—

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

Every avocation has got its own troubles just as fire is surrounded by smoke. There is nothing special with regard to the legal profession. The wise and active conquer difficulties by daring to attempt them ; sloth and folly shiver and shrink at sight of toil and hazard, and make the impossibility they fear.

Learn to understand that all work has in it a spiritual element. I may in this connection draw your attention to the excellent remarks of Sir Guru Das Banerji who was one of the wisest saints in our profession.

“I find a large number of my educated countrymen, animated by various aims and aspirations,

betaking themselves to certain paths of life which it has been my lot also to walk in. These like other paths in this our field of trial, are not strewn with flowers, but are beset with thorns and covered with many pitfalls; and it is due to those who come after me that I should apprise them of the moral difficulties in their way, and give them such advice as I am capable of, to enable them to avoid or surmount these difficulties. I must also tell them—for the unkind truth must be told to prevent disappointment, and the sooner it is told the better—that success in the legal profession is by no means so easily attainable as the sanguineness of youth would wish, that *thorough and severe training and untiring patience are necessary for such success* and that the burdens imposed on them, if duty is a burden, far outweigh the benefits attainable if measured only by the fees and distinction earned. But at the same time I may give them this cheering assurance that if they view their situation from a higher standpoint, and take a broad view of it, if they view the true moral aspects of their profession, they will see that it is a truly noble profession worthy of the aspirations of the most elevated intellect and moral nature, and capable of giving rich rewards to all the deserving, however numerous they may be.”

*Kittu:* Sir, may I be allowed to point out that you are too optimistic and there are good grounds for the pessimism of Devesan also.

*Aiyar* : You are right. A saintly thoughtful writer R. W. Trine says in this connection as follows: "The optimist is right. The pessimist is right. The one differs from the other as the light from the dark. Yet both are right. Each is right from his own particular point of view, and this point of view is the determining factor in the life of each. It determines as to whether it is a life of power or of impotence, of peace or of pain, of success or of failure. The optimist has the power of seeing things in their entirety and in their right relations. The pessimist looks from a limited and a one-sided point of view. The one has his understanding illumined by wisdom, the understanding of the other is darkened by ignorance. Each is building his world from within, and the result of the building is determined by the point of view of each. The optimist by his superior wisdom and insight, is making his own heaven, and in the degree that he makes his own heaven is he helping to make one for all the world beside. The pessimist by virtue of his limitations, is making his own hell, and in the degree that he makes his own hell is he helping to make one for all mankind."

You and I have the predominating characteristics of an optimist or the pre-dominating characteristics of a pessimist. We then are making hour by hour, our own heaven or our own hell; and in the degree that we are making the one or the other for ourselves are we helping to make it for all

the world. And it must also be remembered that the resolutions of the just depend on the grace of God rather than on their wisdom; and in Him they always put their trust, whatever they take in hand; for man proposes, but God disposes; nor is the way of man in his own hands.

*Kittu* : Your arguments are always convincing. But the mental strife of our young Vakil Devesa at home is far more powerful than the strife of all the Vakils in Courts on behalf of their clients. *You* are always calm and cheerful. But such a balance of mind is not enjoyed by many.

*Aiyar* : Goldsmith says :—

“ Fortune, men say, doth give too much to  
many  
But yet she never gave enough to any,  
Let us draw upon content for the deficiencies  
of fortune.”

We ought to remember that God, the manager of the world family, is giving us enough according to our necessities and qualifications.

“ A competence is all we can enjoy,  
A competence is vital to content,  
Much wealth is copulence if not disease.”

*Devesan* : I strive my best to have peace of mind. But my thoughts are as restless as the winds. Will you kindly advise me as to how I can gain self-control.

*Aiyar* : We ought to feel that God has disposed of your time and my time and assigned work for

us, in this profession. We must dedicate our time and energy to the service of humanity, through our profession. We must be qualifying ourselves better for such service always, remembering that our paymaster is God, our clients being only the *media* through which He pays us. As a matter of fact it is our real and good service that return to us through some clients in the shape of money or through others in the shape of distinction, influence and power. But what we get is always an attraction by our merit-magnet, the forces being well-adjusted by the most just and wise God. In fact every man's fate is his own self-acquisition. We must be improving our character, capacity, and contentment incessantly.

*Devesan*: Will you kindly give me some rules of guidance for the improvement of character?

*Aiyar*: A great writer has said:

“Unconsciously we are forming habits every moment of our lives. Some are habits of a desirable nature; some are those of an undesirable nature. Some, though not bad in themselves, are exceedingly bad in their cumulative effect, and cause us at times much loss, much pain and anguish, while their opposites would, on the contrary, bring us much peace and joy, as well as a continuously increasing power.”

Habit-forming and character-building are not matters of chance. Every human being can say, “I will be what I *will* to be.” After deciding like



this we must regulate our thought forces as follows:—

1. Sensual pleasures are inferior to mental ones both in point of intensity and duration.

2. Similarly mental ones are inferior to the intellectual and they to spiritual happiness.

3. A sacrifice of the previous ones is essential to bring about the subsequent ones, and by this sacrifice, our happiness is only increased.

4. Idlers do not get even sensual pleasures, and the uncultured do not enjoy intellectual pleasure.

5. Misguided activity stands in the way of enjoying spiritual bliss.

6. It is passions and imperfect knowledge that misguide the activity.

7. If passions are subdued and knowledge made perfect, mind becomes pure, and *its external manifestation* is the formation of good character.

8. True wisdom reveals itself as good swabhava or character.

9. True wisdom and good nature are essential for supreme happiness.

10. Experiences of reputed saints will be very helpful to us in remoulding our swabhava into one of Ananta Kalyana Guna or infinitely excellent character.

11. We must be respectfully watching their conduct, and understand the principles underlying their life.

12. Our life must be regulated by well-defined principles and should not be allowed to drift away loosely.

*Devesan*: What are the essential elements of good character?

*Aiyar*: It is not possible to recount all. The following are some of them; *viz.* :

1. Honesty and sincerity,
2. Diligence in discharge of duty,
3. Discrimination and determination,
4. Equanimity and cheerfulness,
5. Modesty and humility,
6. Nobility and charity,
7. Mercy and sympathy,
8. Patience and kindness,
9. Gentleness and non-violence in thought, word and deed,
10. Cleanliness and purity,
11. Righteousness in thought, word and deed,
12. Repentance for wrongs and toleration,
13. Impartiality and love of fellow-beings,
14. Prudence and far-sightedness,
15. Insight and moral courage,
16. Gratitude and goodness,
17. Plain living and high thinking,
18. Comprehensive view and keen memory,
19. Freedom from (a) Sensual craving, (b) gossip, (c) avarice, (d) arrogance,

(*c*) hypocrisy, (*f*) conceit, (*g*) wrath, (*h*) harshness, (*i*) ignorance, (*j*) tale-bearing, and (*k*) Officiousness,

20. Appreciation of virtues and respect for the great and good,
21. Self-reliance and self-culture,
22. Self-control and self-sacrifice,
23. Self-respect and self-purification,
24. Self-satisfaction and self-realisation, and
25. Self-surrender to God.

*Devesan*: The list of virtues given out by you shows how distant the average man is from the Kingdom of God. Many wish to acquire those virtues and live in accordance with them.

“ But alas! the pleasures of sin prevail over the soul devoted to the world, and under these thorns she imagines there are delights, because she has neither seen nor tasted the sweetness of God, nor the interior pleasures of virtue. The lust of the flesh, the lust of the eyes and pride of life draw to the love of the world, but the pains and miseries which justly follow these things breed a hatred and loathing of the world.”

I.O.C.

This mental strife is felt most in the legal profession. O, God! I cannot fly from it, but must of necessity fly to Thee, that Thou mayest help me and turn it to my good.”

(*Enter child Sita.*)

கவலைப் படாதிரு மனமே  
எங்கும் அவருண்டு ஸ்ரீ ஹரி நிஜமே.

*Sita*: Father, Mama Ayyaswami Sastri desires to see you. He is in the drawing room.

---

SCENE 3.—*Drawing Room.*

(*Enter Vakil Ayyaswami Sastriar and Aiyar.*)

*A. Sastriar*: Mr. Aiyar, I had been on a walk round the fort. I saw the Secretary of the Hindu Sabha on the way. He says that our Suddhatma is come here. They wish to know the real mentality of Orthodoxy towards the depressed classes.

*Aiyar*: Real orthodoxy and sympathy are inseparable. Hence sincere orthodox people will lend their support to all *prudent* activities to elevate the depressed classes and for removing the *evils* of untouchability. They believe that every living being is a temple of God and that the degree of manifestation of Divinity through human bodies depends upon the purity of heart, goodness of character and cleanliness of body.

*A. Sastriar*: Then how do you account for the misconception that Orthodoxy is unsympathetic towards the depressed classes and the efforts to remove the evils of untouchability.

*Aiyar*: Because Orthodoxy disagrees with any kind of impulsive and imprudent agitation and propaganda which end merely in the depression of

classes who are in good position on account of their past good karma. Orthodoxy has as much regard for men of good position as it has sympathy for the uncultured and the impure, because Orthodox people believe that God permeates all equally.

*A. Sastriar:* What is the nature of the depression you speak of?

*Aiyar:* The prestige of Orthodoxy, Aristocracy, and Government machinery is aimlessly depressed to a considerable extent by impulsive agitation fomented by intellectual autocracy. This violent depression disturbs everywhere smooth and harmonious progress which alone is substantial and real.

*A. Sastriar:* Is not the claim of vested rights and privileges unjustifiable everywhere and at all times? It cannot be disputed that all kinds of progress are retarded by such a claim.

Swami Vivekananda explains our duty towards progress as follows:

“What can be attained is elimination of privilege. That is really the work of the whole world. In all social lives, there has been that fight in every race, and in every country.”

“The enjoyment of advantage over another is privilege and throughout ages, the aim of morality has been its destruction.”

Are Orthodoxy, aristocracy and bureaucracy which are in an advantageous position helping sympathetically their less fortunate brethren in ordinary

and essential comforts of life? Is not this neglect of duty that accounts for the downfall of orthodoxy? A great American free-thinker rightly says:

“ Orthodox religion is dying out of the civilised world. It is a sick man. It has been attacked with two diseases—softening of the brain and ossification of the heart. It is a religion that no longer satisfies the intelligence of the country; that no longer satisfies the brain; a religion against which the heart of every civilised man and woman protests. It is a religion that gives hope only to the few; that puts a shadow upon the cradle; that wraps the coffin in darkness and fills the future of mankind with flame and fear. It is a religion that I am going to do what little I can, while I live to destroy. In its place I want humanity, I want good fellowship, I want intellectual liberty, free-speech, the discoveries and inventions of geniuses, the demonstrations of science—the religion of art, music and poetry—of good houses, good clothes, good wages—that is to say, the religion of the world.”

*Aiyar*: No doubt any offensive *assertion* of vested rights and privileges is unjustifiable. But their *non-recognition* by others ignoring the fact that they are the merited results of past good karma of the claimants and the *offensive attack* on them in season and out of season are still more improper. There is *nothing wrong in the existence of vested rights and privileges* in the world which could be and ought to be utilised always for the good of the fellow beings. Of course *the abuse* of privileges

and vested rights is unrighteous. But we must also remember that their existence and claim may be and are often used for the removal of oppression and depression. One-sided view very often generates a prejudice which takes a long time to heal. We must cultivate a habit of taking a comprehensive, impartial and correct view of things.

Swami Vivekananda himself says:—

“ That all men should be the same could never be, however, we might try. Men will be born differentiated; some will have more powers than others; some will have natural capacities. We can never stop that (as the karma of all is not identical). At the same time, ring in our ears, the wonderful words of morality, proclaimed by various teachers,—“ Thus seeing the same God equally present in all, the sage does not injure self by the self and thus reaches the highest goal. Even in this life they have conquered heaven whose minds are firmly fixed on this sameness; for God is pure and is the same to all. Therefore, such are said to be living in God.”

*A. Sastriar:* Yes. There is fault on both sides and it is unreasonable to ignore the rights of men in good position although they assert and exercise them improperly sometimes. No man is wholly bad and we have to judge of virtues and vices ignoring personalities. I have a high regard for your opinions as you always have an open and balanced mind. May I request you to suggest your

views for improving the lot of our unfortunate brethren?

*Aiyar:* Very gladly. First of all we must remember that any reform which is to be attempted will not be sufficiently effective unless it goes to the root of the matter. It must begin from the bottom and not from the top. There are certain duties cast upon the depressed classes also as there are duties on the higher classes. Of course, the higher classes could do a good deal in helping them to discharge these duties. But the advocates of reform are not justified in ignoring the duties of the depressed classes. To begin with, we must ask ourselves why they are not allowed to mingle with the higher classes freely. Is it not because of their ways of living, their filthy food and disgusting habits? As long as they live as they do now, untouchability may have to continue. Let us all co-operate with them in raising them to a cleaner and purer standard of living, and place before them higher ideals of life gradually. It must be remembered that the higher classes can render help successfully only to those who are willing to respond sincerely. It will be very dangerous to rouse premature and fanciful ambitions. The task, no doubt, is difficult, depending as it does on patient, prudent and persistent educative propaganda. But nevertheless the preliminary has to be faced and gone through if the depressed classes should succeed in elevating themselves socially. As Dr. Besant puts it:



“Untouchability has been the result of the difference of refinement, of education and of cleanliness between the higher and lower classes. A variety of this exists in the most democratic of countries. Is there no untouchability or distinction of higher and lower observed in England or America? Do the people of the slums and the higher or the middle classes mix freely with one another?” Is it not prudent to bring into prominence the necessity for cleanliness and better food and education before egging them on to the assertion of controversial rights which merely wounds the sentiments of many without producing any wholesome results? The attempt to force a set of reforms down the throat of the Orthodox is to deny to them the very rights of self-determination which are being advocated on behalf of the depressed classes. We should not forget that reforms achieved with the sympathy and consent of persons affected by the same will be permanent; whereas the rough and hasty methods of militant campaign and clamant agitation may produce only transitory results which very often are unwholesome also. The essential requisite for permanent social peace and harmony is a change of mentality which cannot be achieved by violent methods. The only prudent and successful step, therefore, is to rely on the value of smooth and harmonious progress.

*(Enter Kittu.)*

*Kittu:* Please excuse me for my intrusion.

*A. Sastriar:* Kittu, to which party do you belong? To the *Orthodox* or the *Reform party*?

*Kittu:* I belong to neither of them. I am always for *tea party* which has the greatest following. I do not think that there is any party, political, social, religious or economic, which has as much following as the tea party. It may be interesting to know the reason for this. May I explain why this is so?

*A. Sastriar:* By all means.

*Kittu:* All are working or at least ought to work for unity as it is the foundation for liberty. And tea party alone succeeds in bringing about unity uprooting caste prejudices and conventions. As violation of caste conventions will be glaringly noticed in dinner parties, they are not as successful as tea parties. That is why modern pandits say:—

यत्र नास्ति तु Caste भेदः

तत् Cosmopolitan विदुः ।

बन्धनं Caste विभागस्स्यात्

Coffee, tea ह्यमृतं भवेत् ॥

That is known as cosmopolitan where there is no caste demarcation. This caste division is bondage and coffee and tea constitute the nectar medicine to uproot bondage and assure liberty.

*A. Sastriar:* Mr. Aiyar, what is the difference between caste divisions in India and class divisions in European countries?

**THE KUPPUSWAMY SASTRI**  
RESEARCH INSTITUTE.

*Aiyar*: If the principles of class division in one life are applied to people who accept the theory of re-incarnation we get caste division. The latter involves the idea that our birth is evidence of our evolutionary stage up to our last birth in previous lives. Hence our caste demarcation is made by the invisible rulers of the world. That is why Sri Krishna says:—

चतुर्वर्ण्यं मया सृष्टम् ।

*I have created caste demarcation.*

तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ।

Know *Me* as its creator and destroyer.

So God and His officials in the invisible world alone have the right to change the order of caste registration in Chitrageupta's record.

*A. Sastriar*: Kittu, you wanted to say something. What is it?

*Kittu*: I was overhearing your conversation though innocently as my tuition room is next to this hall. When you began to attack the bureaucracy also I began to pay attention as I am a Government official and as such a limb of the Government machinery. As I feel aggrieved by your *ex parte* remarks, may I crave your indulgence to express my views in defence of bureaucracy? I shall be concise and clear and try to make my conversation interesting.

*A. Sastriar*: Our Kittu is always humorous and sound in his arguments. Let us hear him by all means. Kittu, go on with your speech.

*Kittu:* The word bureaucracy means a system of Government centralised in graded series of officials responsible only to their chiefs and controlling every detail of public and private life. If the heads of departments have the welfare of the people at heart, where is there anything wrong in the system? It is only a modified form of democracy that is possible in this world. If the officials are democratic in spirit, the Government will be satisfactory. If their mentality has changed in these days, it is due to the artificial, fashionable civilisation which has contaminated all alike. If the electorate is ignorant, corrupt and unsatisfactory otherwise, I fail to see how a so-called democracy is better than a God-fearing bureaucracy. We have to note that irresponsibility everywhere in these days is the fault of the wide-spread modern artificial civilisation. There is an imitative tendency in these fashionable days, to be callous about others' comforts. Do not our youngsters attack mercilessly the most inoffensive element in the human body, *viz.*, the hair which is being cropped according to the fancies and idiosyncrasies of the aggressors. If any inconvenience arises through the bureaucracy it is only a providential reaction of the vagaries of fashion on the principle that for every action there is an equal and opposite reaction. God inflicts retributive justice where man inflicts none.

*A. Sastriar:* Splendid, Kittu. Have you anything more to say?

*Kittu:* We have to remember that all things proceed from God who is infinitely just, wise and kind. It is only the Karma of each that re-bounds on himself according to Divine Justice. We are wrong in finding fault with mediums. If an offender is whipped as per the sentence of a magistrate, he should not find fault with the whip. The only cure for all our sufferings is to remember incessantly that “*man is master of his own destiny*,” and remould our life basing it on self-reliance and on the realisation of the fact of our identity in reality with Divinity.

(*Enter Sita.*)

*Sita:*

भक्तिक्कुण्डु आनन्दम्—பக்திக்குண்டு ஆனந்தம்

युक्तिक्कुण्डु आनन्दम्—யுக்திக்குண்டு ஆனந்தம்

मुक्तिक्कुण्डु आनन्दम्—முக்திக்குண்டு ஆனந்தம்

ज्ञानिक्कुण्डु आनन्दम्—ஞானிக்குண்டு ஆனந்தம்

त्यागिक्कुण्डु आनन्दम्—த்யாகிக்குண்டு ஆனந்தம்

भोगिकिल्लै आनन्दम्—போகிக்கில்லை ஆனந்தம்

रोगिकिल्लै आनन्दम्—ரோகிக்கில்லை ஆனந்தம்

कान्तिक्कुण्डु आनन्दम्—காந்திக்குண்டு ஆனந்தம்

शान्तिक्कुण्डु आनन्दम्—சாந்திக்குண்டு ஆனந்தம்

Bhakti, reasoning, liberty, wisdom, charity, beauty and peace make us happy; whereas sensual life, disease, desires and selfishness make us unhappy.

Father, Vadhyar calls you for *Deeparadhana*.

*A. Sastriar*: What *deeparadhana*?

*Aiyar*: The purohit has performed *Surya-namaskaram* and *Puja*.

*A. Sastriar*: What! are proxies, muktyars and agents allowable even in religious performances? Mr. Aiyar, you ought to be above all these. Probably you have also become a victim to the dictation of superstitious women as is the case in many a household. You won't deny that it is our womanhood that imprudently insists upon these *meaningless* performances by proxies. It is surprising that even educated men like you yield to their dictation to purchase peace at home.

*Aiyar*: Assuming you are right in saying that our women are primarily responsible for these religious performances, I hope there is nothing wrong in accepting their views if they are correct. In many matters their advice will be very valuable. They are able to maintain certain valuable and essential formalities at home. Probably God is increasing the dominating power of women as their innate goodness is less contaminated by fashionable and artificial life than that of man. God is goodness personified and his Omnipotence or *Iswa-rathwa* is due to His goodness. Goodness is power always.\* Hindus believe that every woman is a partial manifestation of *Sakti* or energy of *Iswara*. And it is this *Sakti* that governs the Universe.

Vidyaranyaswami says:—

इक्तिरस्यैश्वरी काचित् सर्ववस्तुनियामिका ।

“ There is a kind dominating force governing the whole creation.”

Our greatness or superiority is always in proportion to the goodness in us. The dominating power in any one is clear evidence of goodness in him or her, latent or patent although we do not see that or we refuse to recognise that. In ancient days our forefathers had more natural goodness unpolluted by artificialities. Hence women were subordinate to them. The only way to become Pati or lord of one's wife, is to lead a natural and good life. Otherwise God is sure to make him subordinate to her if she is more natural and good. If both are equally good, the couple will be an ideal one as taught in the Vedas. That is why a wife is called सहधर्मचारिणी or a lifelong companion. The question of superiority or inferiority arises only when one is more good than the other. One prominent good trait in the character of our women is their sincere faith in the value of orthodoxy. The religious performances by oneself is certainly better than getting them done by others. But non-performance is worse than the latter. Vadhyar's performances are only a supplement in my house to what my sons and myself are doing. The time of our *pūja* and *namaskaram* may not be always suitable to the other members of the family for wor-

ship. Hence Vadhyar *also* performs puja for their convenience.

*A. Sastriar:* It is very difficult for one who knows you well to understand how Vadhyar can supplement your Vaidika Karma. Your Vedic life is exemplary as you know the meaning of the mantras and the rationale of each Karma; whereas many of the purohits do not know the meanings of even slokas, and much less of mantras repeated by them like a parrot. We can't expect them to know the principles underlying each Karma. Your faith is sincere and intense and at the same time rational; whereas there are many like me who believe that there are many vaidikas and priests who have no faith and a few who are in non-co-operation with Vedas.

*Aiyar:* There is some truth in what you say. But your criticisms are more destructive than constructive. We must all co-operate in improving our purohits and the position of vaidikas and pandits.

His Holiness the Jagadguru of Kumbakonam Mutt is distributing prizes to those who pass in purohit examinations held by the Swami occasionally. Those who come out successful are awarded prizes and given medals and the title of Dharmagna.

Both Sringeri and Kumbhakonam Mutts are seriously considering the question of arranging for religious lectures throughout Southern India and of opening morning and evening religious classes to



school-going children. If this is done the future generation may have better regard for vaidikas, priests and pandits. We shall do well to co-operate heartily with the two Swamis in this benevolent mission.

*A. Sastriar:* The real difficulty is the confusion between orthodoxy and superstition. There are many even amongst educated people who do not discriminate between the two rightly.

Superstition means—

1. “To believe in spite of evidence to the contrary or without evidence,
2. To believe that the world is governed by chance or caprice, and
3. To disregard the true relation between cause and effect.

The foundation of superstition is ignorance and the dome is vain hope. Superstition is the child of ignorance and mother of misery.”

Whereas orthodoxy is soundness in opinion and doctrine.

To-day's conversation has removed most of my doubts in this connection. I am now satisfied that sincere orthodox people are more serviceable to humanity than many of the reform movements where agitation is more artificial than natural. When the mentality of a society agitates, naturally and really, Divine response is immediate. The agitation of the present day in various movements does not bear fruit, because it is *artificial*.

*Aiyar*: I am very glad to hear that. We must note that most of the changes advocated by reformers are only in the method of thinking. The underlying truth is the same throughout eternity. Now, the moment one suggests a change in the method of thinking, there are some who immediately rush to the conclusion that there has been a rejection of all that has been held as truth or Divine revelation in the past, and that a new religion is accepted. But a close observation will show that good and rational orthodox people and sincere thoughtful reformers always agree in most of their ideals. No doubt the orthodox people insist upon being satisfied that any proposed change is for the better before it is accepted and adopted; whereas even sincere reformers sometimes support experimental changes. If the former may commit mistakes by inaction, the latter may do the same by rash and hasty action.

*A. Sastriar*: I now realise the value of your oft-quoted motto "*Unity is Divinity.*"

I shall try my best hereafter, to study and interpret the mentality of our fellow citizens wisely, and to face responsibility, remembering always that true patriotism transcends party and communal boundaries.

May I request you to explain how orthodoxy will serve our country?

*Aiyar*: The foundation of Hindu orthodoxy is the Vedas. Moksha or liberty is taught to be the final end and aim of life. The condition for Moksha is said to be the realisation of the identity of the

self in all beings which certainly will make us serve for the happiness of all as we work for our own. This conception of identity in reality of all is far higher than the idea of equality advocated by the liberals. An appreciation of the value of impartial justice to all is the basis of Dharma which is said to be the best purifier of the heart. Hence liberty, equality and justice which are the basic elements of liberalism constitute the foundation of orthodoxy as it is based on the Vedas. And so we can get much inspiration from the Vedas for solving many of the problems to establish democracy anywhere. The teachings of the Veda will be always for smooth and harmonious progress. The conflict between the Karma Kanda and Jnana Kanda correspond exactly to the fight between conservatism and liberalism. Vedas teach super-politics applicable to all the worlds both visible and invisible and for all times instead of to a small area or for a particular period. Those who are said to be entitled to Vedic study and life correspond to the politically-minded and public-spirited portion of the people in a country, who alone are qualified for national service. There is no Vaidika Karma which is intended to advance self-interest and domestic concerns alone. If we analyse the whole Vaidika Karma, we find daily, fortnightly, quarterly, half-yearly and annual duties prescribed for serving our fellow beings incessantly.

Hence national service is only a portion of the duties of orthodoxy which carries out Vedic injunctions scrupulously.

*A. Sastriar:* If the conservative orthodoxy and the liberal reformers are both working for national progress, how do you account for their want of co-operation?

*Aiyar:* The average man does not generally realise that his individual prosperity and happiness depend upon the proper discharge of his duty towards his family, country and the world. If our duties towards these four are harmoniously discharged as taught in the Vedas, incessant supreme happiness is assured thereby. Every fight and unpleasantness in the world can ultimately be traced to the violation of this principle. A life in accordance with this principle is spiritual life which is the kind of life in the Kingdom of God. The chief characteristic in it is (सम्भृतहिते रति), i.e., the habitual joy in working for the welfare of all.

*A. Sastriar:* Many thanks for the enlightenment you gave me on various topics. I shall take leave for the present.

*Exit A. Sastriar.*

#### SCENE 4.—Office Room.

Enter Aiyar and Devesan.

*Devesan:* I am extremely grateful to you for the valuable lessons on character and capacity which you were kind enough to give me this morning. May I request you to explain to me specifically the qualifications necessary for a vakil.

To-day being Sunday fortunately, you will not consider me as unduly encroaching upon your valuable time.

*Aiyar*: These qualifications may be considered under five heads; *viz.* :

- (a) As a law-student,
- (b) Relationship with the clients,
- (c) The Bench and the Bar,
- (d) Duty towards the other members of the bar, and
- (e) Duty towards the public.

(a) *As a Law Student.*

1. Study the law well and thoroughly and become saturated with the underlying principles.

2. Be a continuous student throughout the professional career.

3. Remember always that the application of law to facts leads to many complex propositions which can be dealt with only by careful, patient and clear study and thinking.

4. Be systematic and never postpone matters, as early preparations pay very well.

5. Remember that the legal profession embraces the whole range of human affairs, and study accordingly, *e.g.*,

(a) In land suits, knowledge of agriculture and economics is essential.

(b) In cases of infringement of patent rights, we require knowledge of manufactures and mechanism.

(c) Banking and mercantile cases require knowledge of trade and commerce,

(d) Boundary disputes can be handled properly only with survey knowledge,

(e) An acquaintance with chemistry, anatomy, literature and fine arts will help us in cases of murder, infringement of copyright, etc.

(f) Knowledge of religion and society will be useful in defamation cases.

(g) General knowledge of engineering may be necessary in building and factory cases.

(h) Even a knowledge of poetry, music, history, medicine, etc., may be of use in some cases.

In short a vakil requires a general conception of the endless varieties and manifold complications of life problems in all aspects.

6. We must study the biographies of the great lawyers and jurists.

7. Study the principles of jurisprudence and be qualified to suggest amendments, repeals, and codification of laws which will be conducive to the happiness of the people.

8. Learn to construe the law so as to make it consonant to reason as far as possible.

9. Aspire to be original and natural, taking broad and deep view of matters.

10. Carry on research work and be thorough with enactments, case-law, and the common law of the land.

*(b) Relationship with clients.*

1. Remember that your services to the clients must be more valuable than the fees you receive. Our prestige and dignity can be kept up only by giving to the clients wholesome aid and advice in the settlement of contested cases.

2. Prepare the cases well to the satisfaction of your conscience and the clients.

3. Remember that we are not walking books of reference, and we are only expected to know where the law is to be found in complicated cases.

4. Do not give haphazard opinions through vanity. Take time to study and think, and then give advice to clients.

5. Try to deal with clients directly as far as possible and anyhow do not allow an intermediary to benefit himself at the expense of your client or yourself.

6. Never accept an engagement where the case is bad in law clearly and completely. If it is a doubtful matter, inform the client of the same and then accept the engagement if he insists.

7. If the case is bad on facts a vakil is never justified in accepting the engagement unless the unrighteousness is only a matter of inference.

8. Do not give false hopes to clients that your forensic skill may make up for the weakness in the case.

9. Do your best to make your clients feel that we should have confidence in truth and justice and nothing else, as God is the ultimate judge in the case.

10. When once an engagement is accepted we are not justified in giving up our client or his cause unless he wants to go away.

11. Ask clients to wait consistently with the period of limitation, if you find that the proposed cases are contemplated on account of some defect in the law or some erroneous decision when you feel that an unconscionable gain is aimed at; the law or decision may be changed soon and the clients will only thank you for the advice to wait.

Although we lose our fees in such cases, we shall be compensated by our self-satisfaction of having saved such clients from trouble, expense and disappointment of a heavy but fruitless litigation.

12. Never change sides even if your client permits you. Such a change will be causing uneasiness which will ultimately affect us harmfully.

13. Be kind, courteous, gentle, polite, and dignified before your clients.

14. Have winning manners and do the best honestly for the clients.

15. Take permission of the client when you entrust doubtful cases to a junior.



(c) *The Bench and the Bar.*

1. Remember always that our duty is to help the Bench to administer justice properly.

2. We are not justified in urging our own belief in the justice of our clients' cause.

3. We are to do for our client in advocating his cause and conducting the proceedings as he might *fairly* do for himself.

4. If a client assures you of the truth of his case, place it before the Court exercising your own judgment in determining the weight to be attached to such assurance.

5. Never try to take advantage of the incompetency of the Judge.

6. Truth and honesty must be practised not only in words but in demeanour also.

7. Conduct cases with a due sense of duty and responsibility.

8. Remember the following advice of Sir Gura Das Banerji incessantly in respect of the reciprocal duties of the Bench and the Bar.

“ Nothing is more painful to a young lawyer struggling into professional existence than the severity and sometimes the superciliousness and arrogance of the Judge. Unaccustomed to the ways of the world and unencouraged by success, he feels this most keenly, and is often inclined to consider the attention shown to his seniors and his more fortunate juniors as reprehensible partiality. I sympathise with such feeling but would by no means

encourage it. I would ask you to reconcile yourself to the situation by considering that it is unavoidable in the nature of things, and I would ask you to submit to the severity of the treatment to which you may be subjected, from a sense that the dignity of the Court must be maintained as otherwise business cannot go on. Reconcile yourself to the situation from a sense of duty, and not from a sense of fear, and submit to it with calm dignity, but not with sneaking subservience. But if respect is due to the Bench, kindness and courtesy are due to the Bar, and especially to the junior members whom inexperience places under a disadvantage, and who require to be encouraged more than others. And undue severity towards them would be felt not by them alone, but also by their clients as it would obviously prevent their doing full justice to the case they are arguing.

9. Learn the art of sound exposition and try your best to make clear to the Judge in a reasonably short time.

10. Keep the balance and presence of mind and maintain self-respect.

11. You will never be sorry—

For doing your level best,  
For thinking before speaking,  
For hearing before judging,  
For being generous to an enemy,  
For promptness in keeping your promise, and  
For standing by your principles.

12. The remedy for impatience is a reasonable submission to the inevitable as this modesty helps towards success.

13. "In cross-examining a witness and in criticising evidence or the conduct of the adverse party, a lawyer should remember that the liberty of speech that is allowed to him is a sacred privilege which must never be abused. It is a privilege which is granted for the better protection of truth and innocence against falsehood and fraud, and should never be turned into an instrument of oppression against the innocent." Sir G.D.B.

We must remember that the witness is compelled to attend Court and he *prima facie* is absolutely disinterested unlike the others and as such deserves every consideration.

*(d) Duty towards members of the Bar*

1. The seniors must encourage juniors with affection and the latter should show gratitude with respect.

2. The seniors must discriminate and patronise merit in juniors.

3. The juniors when making suggestions to seniors should do so modestly and never officiously.

4. The seniors and juniors must co-operate in maintaining the dignity and prestige of the profession.

5. The solidarity of the bar is an asset and strength to each member.

6. Never distort facts or advance arguments known to be fallacious in the hope that such misrepresentation or fallacy may in the hurry of the moment be undetected by the ignorance of the adversary.

7. Remember that you and your opposite counsel are to co-operate with the Bench in finding out the truth and administering justice.

8. Be fair, kind, and courteous in replying to your adversary.

9. Although we should not be indifferent to the faults of our friend's character anymore than his disease, we must take care to help him not by abuse and threat, but by sympathetically pointing out the conduct of better friends and by ourselves setting a good example before him.

10. Do not be over-sensitive about what our friends may say about us. We have to remember that in ordinary cases.

क्षणं क्षणं मनोराज्यं भवत्येवान्यथान्यथा ॥

Generally man's mind is changing every instant. Hence our friends themselves will correct their opinions about us if they are wrong.

*(e) Duty to the Public.*

1. Remember that the moral influence of the legal profession upon society is immense and as such we ought to be always righteous.

2. Do not be afraid that our profession will suffer financially if we give moral advice to our

clients. However much we may preach that unrighteous litigation should be put down, it will have little effect in decreasing litigation.

3. The lawyer should utilise his power of advocacy to diffuse the following teaching of Sri Sankara Acharya to the society.

स्वानन्दभावे परितुष्टिमन्तः सुशान्तसर्वेन्द्रियवृत्तिमन्तः ।

अहर्निशं ब्रह्मणि ये रमन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥

Happy are they though clothed in rags,  
Whose happiness in their self-satisfaction lies;  
Whose passions yield to reasons' sway,  
Whose joy is divine meditation night and day.

“ Perhaps it may be said that disregard of the selfish instinct and exclusive regard for altruistic principles, however well-suited to contemplative life in old age, would be ill-adapted to the life of action in youth and manhood. I deny the force of any such argument. Selfishness, no doubt, is a strong incentive to action in ordinary cases, but in trying situations, the sense of duty has always served as a stronger motive.” Sir G.D.B.

4. Legal profession must be doing its best for national unity and political co-operation.

5. It must interpret the wishes of the people wisely and correctly for the use of the legislature.

6. It must educate people to sink unessential differences and to work for smooth and harmonious progress all-round.

7. It must do its best to call forth capacity and self-reliance in the people in place of helplessness.

8. It must be incessantly advocating the substitution of nationhood in place of caste or communal feeling.

9. By position, influence, and education, the legal profession is fitted to take a leading part in public affairs. It must take up the responsibility and lead wisely and sympathetically.

10. We must remember that if our plans are to be soundly laid, we must take account of actual conditions.

11. We must gradually soften the conservative prejudices of the country and substitute rational religion in place of superstition.

12. We must be doing our best to develop the ability and to rouse the sense of responsibility of the citizens to serve the country wisely and sincerely.

*Devesan:* Your teachings about the formation of character and the development of capacity are excellent. But how is it that even many vakils who know all these are unable to translate these lessons into daily life?

*Aiyar:* The reasons are twofold, one patent and the other latent. The patent cause is want of definiteness in thought and of the strength of will-power. The latent cause is Adrista or unseen karmic effect.

*Devesan:* What is the remedy for removing these causes?

*Aiyar:* Leading a life in accordance with Vedic teachings is the only remedy.

*Devesan:* Has it any connexion with character and capacity?

*Aiyar:* Vedic teachings and Vedic life aim at purification of our heart and formation of good character. Our ideas and thoughts will never become definite unless we have a clear conception of the Divine Constitution, its Government and the relation of these to the visible world.

*Devesan:* What is the nature of the Divine constitution and government?

*Aiyar:* Divine constitution is like the ideal organisation of a family, Kingdom or Empire of which what we experience is a distorted or incomplete image or plan.

*Devesan:* Have you any authority for the same?

*Aiyar:* In Sruti Gita of Srimat Bhagavata, Veda Devatas praise Iswara as follows: —

“Thou art an emperor supreme. Thou dost not depend upon any one to carry out Thy commands. All in the universe are illumined and empowered by Thee. Thy empire is divided into various lokas, governed by Thy subordinate rulers, called Devas. They make their offerings to Thee before they enjoy anything. They always feel their responsibility towards Thee. An emperor having

many ruling chiefs and Viceroys under him may be compared to Thee.

त्वमकरणः स्वराडखिलकारकशक्तिधरः

तव बलिमुद्रहन्ति समदन्त्यजयाऽनिमिषाः ।

वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो

विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥

*Srimat Bhagavata*, Sk. X, Ch. 87, Sl. 28.

*Devesan*: If so, is not God also Imperialistic?

*Aiyar*: No. God is training us for self-government like Himself. It is the declared policy of God to provide for the increasing association of jivas in every branch of Divine administration and for the gradual development of self-governing institutions with a view to the progressive realisation of responsible self-government which is called Jivan-mukti. Our joint-families, kingdoms, and empires in the seen world are training colleges for self-government. Divine government is for helping us to realise Jiva's identity with Divinity.

*Devesan*: How does Vedic life help us in the formation of character and development of capacity?

*Aiyar*: Vedas teach us that God who is an embodiment of Anantakalyana Guna is our ideal for remoulding our swabhava or nature. Divine nature, or swabhava is inseparable from eternal supreme happiness, because God never deviates from the path of righteousness or Dharmachara. It is our *going astray* that causes pain and misery



which are inseparable from Adharma. We ought to remember that each life of ours is an opportunity given to us to change our swabhava or character to that of God by Dharma Achara. We proceed with this change in each life from where we left in the previous life. Each succeeding life may be regarded as a promoted class from the previous ones in a course of practical training of Dharma-achara for obtaining the Anantakalyana Guna diploma in the University of Divine Glories and Bliss. The purifying process of the mind is called Antah Karana Suddhi (अन्तःकरण Inner mechanism). Good character is only an outward expression of the mind.

*Devesan:* How does Vedic life help the development of capacity?

*Aiyar:* The various elements of good character revealed by Vedic life have Adhishtana Devatas or deities presiding over them. These are partial manifestations of Divinity or Paramatma. Our virtues or elements of good character are utilised as abodes and vehicles for manifesting their Divine Powers and Glories to the physical world. That is why men of excellent character are sometimes able to achieve superhuman things. The various other conditions of happiness such as the holding of responsible offices like those of Indra, Varuna, Agni, Dharma Rajah, Brahma, etc., are all partial manifestations of Paramatma through elements of good character. These are stepping stones for the realisation of Paramatma, who is

revealed fully only through perfect good character or swabhava. That is why they say that *God is goodness personified*. In Sanskrit we say he is Ananta Kalyana Guna or embodiment of goodness. Vedic life brings about excellent character, which reveals Divinity which is Omnipotence, Omniscience, and Omnipresence. In fact God is the only source of our capacity in any direction. He is continuously invigorating our thought, word, and deed from within us. We are partakers of the life of God. In essence, the spirit of God and our faculties are identical. They differ not in quality but in degree. The extent of our capacity will depend upon our opening ourselves to this Divine Inflow by the purity of heart and goodness of character. It necessarily follows that in the degree we approach this ideal, we take upon ourselves God-powers. This approach towards good character is the result of Vedic life and samadhi or concentrated meditation on God. Our sages say:

धर्ममेघमिमं प्राहुः समधि योगवित्तमाः ।

वर्षत्येष यतो धर्मासृतधाराः सहस्रशः ॥

Experts in yoga say that this Samadhi is a Dharma Megha which pours down heavy torrents of eternal virtue and thereby purifies and elevates the sage in Samadhi.

*Devesan*: What is the special advantage of Vedic rituals or Samskaras in purifying our heart?

*Aiyar*: We use mantras in them which are like motor-powers to remove the latent defects in

us. Brahmanas of the Vedas constitute the guide to use these mantras which purify us with electric speed. Birth as a Dwija is the license to use these motor-powers called mantras.

*Devesan*: What is the authority for this position?

*Aiyar*: The Veda which is our eye-opener to learn the mysteries of the invisible world.

*Devesan*: What are the peculiarities of Vedic wisdom?

*Aiyar*: They are five in number, *viz.* :

(1) Giving enlightenment where the brain-power fails, *i.e.*, अदृष्टार्थविवोधकत्वं or अनधिगतार्थविवोधकत्वम्

(2) Inspiring wisdom which is unimpeachable in any way, *i.e.*, अबाधितार्थविवोधकत्वम्

(3) Impersonal illumination not clouded by personal, defects, *i.e.*, अपौरुषेयत्वम्

(4) Everlasting immutability, *i.e.*, नित्यत्वम्

(5) Independent authoritativeness, *i.e.*, स्वतः-

प्रमाणत्वम्

*Devesan*: How do you establish the authoritative character of the Veda. Many dispute its authority.

*Aiyar*: Vedas constitute the revealed evidence of God about all the problems of the world. *Prima facie* oral evidence is reliable on the principle that innocence must be presumed. That is why all the

tribunals of civilised countries act upon oral evidence which is *ex parte* or not shown to be unreliable in cross-examination. As a matter of fact faith is natural and it is the contrary that should be established.

*Devesan*: Is there any authority for this position?

*Aiyar*: The Hon'ble J. B. Norton says:—

“ The force of evidence rests upon this proved experience, that as a general rule men speak truth rather than falsehood. It may be that when they are swayed by interest, or roused by passion, they may intentionally misrepresent, or that if they are careless observers of facts, or of unretentive memory, or confused by timidity, they may be unintentionally inaccurate, in their reports; but these are exceptions to the general rule, not the rule itself. A little reflection will suffice to convince us how largely the principle of faith enters into all the commonest concerns of life. A lazy man lying in bed trusts his valet who tells him it is a rainy day, without troubling himself to go to the window to verify the statement. Notwithstanding the proverbial quality of travellers' tales, we accept the various narratives of voyages, published every day, without a moment's hesitation. It is but seldom that we require the Rhodian boaster to perform his alleged jump again for our satisfaction; and further experience proves the truth of a Bruce or a Waterton, the accounts of whose wand-

**THE KUPPUSWAMY SASTR**

RESEARCH INSTITUTE.

MADRAS.

erings had at first inspired only a feeling of incredulity. In short, truth in these latter days has been proved stranger than fiction. In the various treatises of a popular character on the subject of astronomy, we do not distrust the marvellous distances and weights and velocities there recorded. We do not make ourselves adepts in the mathematics in order to test our informant's statements; and a brief analysis will show that out of the entire sum of knowledge of any given individual but a comparatively very small fraction is the result of proof; how very largely he stands indebted to the previous labours of others which he takes on trust. We "pass the torch of truth from hand to hand." Life would be too short for the investigation of a tithe of even commonplace truisms. We submit our chins to the barber with implicit confidence touching the safety of our throats. We relish the dainty offerings of the cook without a suspicion of poison; not that murders have not been committed by razors and arsenic, but because experience shows that the proportion of such crimes to the opportunities of committing them is of infinitesimal value."

Bentham's remarks are so forcible upon this subject that they may well be given *in extenso*.

"That there exists in man a propensity to believe in testimony, is matter of fact, matter of universal experience, and this as well on every other occasion, and in any private situation, as on a judicial occasion, and in the station of a judge.

“ The existence of the propensity being thus out of dispute, then comes the question that belongs to the present purpose:—Is it right to give way to this propensity? And if right in general, are there no limitations, no exceptions to the cases in which this propensity may be admitted?

To the first question the answer is—yes; it is right to give way to this propensity: the propriety of doing so is established by experience. By experience, the existence of the propensity is ascertained: by experience, the propriety of acting in compliance with it is established.

Established already by experience, by universal experience, it may be still further established by direct experiment, should any one be found willing to be at the charge of it. Continue your belief in testimony, as you have been used to believe in it, the business of your life will go on as it has been used to do: withhold your belief from testimony. and with the same regularity as that with which you have been in use to bestow it; you will not be long without smarting for your forbearance. The prosperity with which the business of your life is carried on, depends on the knowledge you have of the state of men and things, *viz.*, of such men and such things as your situation in life gives you occasion to be acquainted with; and of that knowledge it is but a minute and altogether insufficient portion that you can obtain from your own experience, from your own perceptions alone: the

rest of that of which you have need, must come to you, if it comes to you at all, *from testimony*.

And what is it that, by thus rendering it a man's *interest*, renders it *proper* for him to bestow a general belief on testimony. It is the general conformity of testimony to the real state of things—of the real state of things to testimony, of the facts reported upon, to the reports made concerning them.

“And by what is it that this conformity is made known? Answer again—by experience. It is because testimony is conformable to the truth of things, that, if you were to go on treating it as if it was not conformable, you would not fail of suffering from it.

“And by what is it that this conformity is produced? The question is not incapable of receiving an answer, and therefore, being a practically important one, it is neither an improper nor an unreasonable one: a little further on an answer will be endeavoured to be given.

“For-as-much-as, in a man, whether on a judicial occasion or on a non-judicial occasion, in a judicial station or not in a judicial station, there exists a general propensity to believe in evidence; and for as much as in general the giving way to that propensity is right, being found to be attended with consequences advantageous on the whole; so, when on a judicial occasion, and in a judicial station, a man having received evidence has grounded his belief on it, pronounced

a decision in conformity to such belief, and in the exercise of judicial power acted in conformity to such decision, there exists on the part of men at large, failing special and predominant reasons to the contrary, a propensity to regard such belief as rightly bestowed; and to yield to this propensity also is right, and in general productive of beneficial consequences, as is also established by experience.

“ Ask what is the ground—the foundation—or more simply and distinctly, the efficient cause of the persuasion, produced by evidence—produced by testimony? An answer that may be given without impropriety, is *experience*, and nothing but experience.

“ Experience?”—of what? Of the conformity of the facts which form the subjects of the several assertions of which testimony consists, with the assertions so made concerning these respective facts.

“ In the course of the ordinary and constant intercourse between man and man in private life, propositions affirming or disaffirming the existence of this or that fact, are continually uttered in a vast variety of forms. For the most part, occasions of obtaining perceptions, of and in relation to the facts in question, present themselves; the perceptions thus obtained are found conformable to the description given by those assertions. Testimony being thus for the most part found true in past instances, hence the propensity to expect to find it true in



any given future instance; hence, in a word, the disposition to belief.

“ On the other hand, in some instances, instead of such conformity, disconformity is the result presented by the surer guide, perception; hence the disposition to disbelief.

“ The number of the instances in which, to a degree sufficient for practice, this conformity is found to have place, is greatly superior to the number of the instances in which it is found to fail. Hence the cases of belief, constitute the general rule—the ordinary state of a man’s mind; the cases of disbelief constitute so many cases of exception; and to produce disbelief requires some particular assignable consideration, operating in the character of a special cause.

“ The disposition or propensity to belief may, in this sense, be said to be stronger than the disposition, the propensity to disbelief. Where the proposition is reversed, the business of society could not be carried on: society itself could not have had existence. For the facts which fall under the perception of any given individual are in number but as a drop of water in the bucket, compared with those concerning existence of which it is impossible for him to obtain any persuasion otherwise than from the reports, the assertions, made by other men.”

Having thus seen that the common *sense* of mankind has natural faith in statements unless they are proved to be false or wrong, we are not

justified in making Vedic statements alone an exception to the general rule. Therefore Vedas must be presumed to be reliable unless the contrary is established by those who assert it. And who are they that question the authoritative character of the Vedas? Generally they are persons who have not studied the Vedas and who plead want of time as an excuse for not studying them. Their position is exactly like that of certain vakils who assert vehemently that certain depositions are unreliable although they had no time to read them carefully. Busy worldly life is no excuse for disputing the authoritative nature of the Vedas without careful study and thinking. In other words the burden of proving that Vedas are unreliable is on those who dispute Vedapramanyam. And those who have studied the Vedas and bestowed thought and attention on the subject well, have conclusively proved that there are neither extraneous nor intrinsic defects vitiating the reliability and value of the Vedas. They contain excellent moral teachings, psychic truths, profound religious aspirations, scientific and mathematical lessons, treasures of art, architecture, and music. They command us to respect the aged, the learned, the good and the great. They emphasise the value of modesty in women. They advocate intimate personal relationship between the guru and sishya, i.e., teacher and pupil. They impose obligations to care for even distant and departed relations, orphans and the distressed and insist on strict non-violence in thought, word and

deed. All the teachings in the Vedas are in perfect harmony with one another.

Sage Sayana has proved that Vedas impart wisdom beyond the ordinary comprehension of human beings. There are mantras which if repeated properly will endow us with superhuman powers. For example it is said in Rigvidhana.

वायवायाहिसूक्तेन खेचरत्वं लभेन्नरः ।

By repeating Vayavayahi Sukta properly, we get the power of flying in the air.

सुषुमादिसप्तसूक्तानि जपेच्चेत् विष्णुमन्दिरे ।

मार्गशीर्षेऽयुतं धीमान् परकायं प्रवेशयेत् ॥

If we repeat Sushumadi Seven Suktas in a Vishnu temple properly in Marga Sirsha month, we get the power of entering another man's body.

The following is an extract from a learned writer on this subject:—

“ Those that do not possess any pre-conceived prejudices, cannot but be struck by the grandeur of the teachings contained in the Vedas. So ancient sages have accorded to them the highest place in the grades of evidence helping man to solve all problems of life and to discover the truth underlying the whole world phenomena. Man's reasoning faculty or *anumana* is regarded as lower in value than the Veda. Human observation or *pratyaksha* is accepted by them only as the lowest of the *pramanas* or methods of understanding things. *Pratyaksha* or information through the senses is not

always a safe guide. That is why one of the best writers on evidence said that a witness may be thoroughly honest but absolutely unreliable. He might have spoken out what he believed to be correct although his senses might have misled him unawares. Of course, *pratyaksha* or observation is better than not knowing at all. But if *anumana* or sound reasoning is inconsistent with it, the reliability of *pratyaksha* is shaken. It is called *Aparikshita pratyaksha*, i.e., observation which cannot stand the test of careful investigation. We should remember that *anubhava* or direct experience is different from this misleading *pratyaksha*. When we find that the conclusion of careful observers and rational thinkers differ from our *pratyaksha* we must understand that our observation is wrong. In other words, consistency in the *anumana* and *pratyaksha* of the more careful man falsifies the mere *pratyaksha* of the careless man as it is found to be inconsistent with *anumana*. Thus we see that *anumana* or reasoning can remove the defects of wrong *pratyaksha* or misled observation. This *anumana* is based on the *upamana* or comparison of the observations of the many. But even in *anumana* and *upamana*, there are possibilities of mistakes by involuntary incorporation of fallacies. Hence in all these three methods, insufficient or wrong hypothesis and fallacious reasoning may mislead us to arrive at wrong conclusions.

Whereas Veda which is स्वतःप्रमाण or self-luminous, never misleads us. That is why sages

say that direct experience revealed through Veda is perfectly reliable. Veda reveals to us wisdom beyond the ordinary experience of man and being impersonal is never vitiated by human defects. Although Veda is the accumulated treasury of the spiritual laws, that govern the universe in its visible and invisible aspects, the author thereof does not divulge His authorship. Does it not show that He is absolutely free from egoism or is impersonal. Besides revealing the eternal reality or नित्यत्वं & सत्यत्वं underlying and permeating the whole universe, Vedas teach us Sanatana Dharma or highest principles of morality throughout eternity. As a matter of fact Veda is God Himself with all His manifestations. Inspired saints are able to give us initiation in Vedic wisdom and help us in understanding Vedic solution of all riddles and problems of life. Just as the sun which illumines all, does not require another entity to illumine it, so God and Veda being self-luminous enlighten all and themselves. Therefore they are called सत्यज्योतिः *i.e.*, their teachings are self-evident.

The hidden wisdom of God's grace  
No reason can explore;  
Then help me by the spirit's light  
To see—believe—adore.

Some irresponsible statements are sometimes made by some pretenders of Vedic study as follows:

“Some portions of the Veda convey no meaning. Some do not impart definite knowledge, but merely make vague and doubtful assertions. We find contradictions in many places. Sometimes addresses are made to inanimate objects. In many places the Vidhi and Nisheda, *i.e.*, the mandatory and prohibitory injunctions are opposed to each other.” But a close study of the Veda carefully will convince us that the above-mentioned remarks are based on ignorance, prejudice and misconceptions. And thorough study and careful thinking are necessary for realising the full value of Vedic wisdom. As a matter of fact there are neither extraneous, nor intrinsic defects or doubts in Vedic wisdom. Thorough Vedic study and proper thinking will convince us that Veda is free from the following defects which alone vitiate evidence according to Tarka Sastra and the best text books on evidence in all civilised countries, *viz.* :

1. Contradictions (विरुद्धता)
2. Improbability (अनुपपत्तिः)
3. Unnatural character (असंभाव्यता)
4. Ignorance (अज्ञानं)
5. Exaggeration (अतिशयोक्तिः)
6. Mistakes (प्रमादः)
7. Evasion (वक्रोक्तिः)
8. Meaninglessness (निरर्थकता)
9. Prejudice (अविचारितनिर्णयः)
10. Hearsay and rumour (कर्णपरम्परा किंवदन्ती)

11. Ambiguity (सन्दिग्धार्थता)
12. Irrelevancy (असम्बन्धः)
13. Doubt (सन्देहः)
14. Incapacity of the witness (अयोग्यता)
15. Carelessness (अनवधानता)
16. Confusion (मोहः)
17. Artificiality (कृत्रिमं)
18. Laboured caution (छलता)
19. Interestedness (पक्षपातः)
20. Forgetfulness (विस्मृतिः)
21. Unwillingness (अनिष्टता)
22. Impulsiveness (रागद्वेषित्वं)
23. Bad nature (दुस्स्वभावता)
24. Vanity (अहंकारः)
25. Gossiping tendency (पैशुन्यम्)
26. Misjudging nature (भ्रान्तिः)
27. Want of corroboration (उपोद्धलनराहित्यं)
28. Want of integrity (अस्थिरता)
29. Disrepute (निन्दितत्वं)
30. Uselessness (अनर्थकता)

*Enter Rama Sastri.*

*Rama Sastri:* Are you conversing on Veda pramanyam?

*Aiyar:* Yes. Our Devesan earnestly desires to know how this subject has been discussed by ancient sages.

*Rama Sastri:* In the form of a dialogue.

*Aiyar:* May I put certain questions to you. It is said that Veda is impersonal (अपौरुषेय) How do you reconcile this with the names काठक (Kataka), Taittiriya (तैत्तिरीय) which clearly denote the names of the authors?

*Rama Sastry:* These names do not mean that those Rishis are the authors of those Vedas. They only denote that the Vedic teachings of those books were revealed to the world through them. Vedas exist eternally. That is why Rishis are called मन्त्रद्रष्टारः (seers of mantras). Rishis get inspiration of Vedas on account of their purity of heart and deep meditation.

*Aiyar:* Vedas are sounds which are generated and pronounced. How can we say that Veda is eternal?

*Rama Sastry:* Pronunciation only removes the obstacles to our hearing. Sabda or sound is eternal really. If a blind man is cured of his blindness, he says that sunlight is created whereas it was already existing; but he saw that only after he got the power of vision. Vedas are natural sounds repeated in the same order in each Kalpa as it was done in previous Kalpas. This order or क्रमपाठ is the peculiarity of Vedic sounds. As regards non-Vedic sounds their order is not the same in all Kalpas.

*Aiyar:* We are told that some Vedic sounds like Turbhari (तुर्भरी) and जर्भरी jarbhari which are found in the Vedas are meaningless. Is it correct?



*Rama Sastry*: No. Yaska Maharshi has explained their meanings.

*Aiyar*: We find some childish statements in the Vedas such as शिबिके शिर आरोह शोभायति मुख मम ।  
O toy get upon my head and beautify my face. How do you reconcile this with the sublime character attributed to Vedic literature?

*Rama Sastry*: These words are not childish as appear superficially. They are addressed to the presiding deities.

*Aiyar*: Vedas describe God as being above, below, east, west, etc. Are not these inconsistent?

*Rama Sastry*: No. The description only shows that God is Omnipresent.

*Aiyar*: Devesan, do you now understand that the all-pervading source of information is Divinity which reveals itself as Veda. This universal self-manifests itself as *jiva* in us.

“This *jiva* is Divine and in allowing it to become translucent to the Infinite spirit, it reveals all things to us. As man turns away from the Divine light, do all things become hidden. There is nothing hidden of itself. When the spiritual sense is opened by Vedic study, Vedic life and meditation, the *jiva* transcends all limitations of the physical senses and the intellect. And in the degree that we are able to get away from limitations set by them, and to realise that so far as the real life is concerned, it is one with the Infinite life, we begin to reach the place, where this voice will always

speak if we follow it, and as a consequence, where we always have the Divine illumination and guidance. To know this and to live in this realisation is not to live in heaven hereafter, but to live in heaven here and now, to-day and *every day*."

At this stage we shall realise the words of poet Cowper:—

He lives who lives to God alone,  
And all are dead beside."  
"Faith only gives me peace with God,  
But if my faith be true  
It surely shows itself by love,  
And kind obedience too."

B. GOLDEN TREASURY.

Then we shall always say:

"Let us learn Thy lesson truly;  
Learn it faithfully and humbly;  
Learn it meekly, wisely, gladly;  
Ancient star of holy Vishnu,  
Light of Krishna, Rama, Sita.

We shall then feel that

"God openeth His hand, and  
Supplieth the want of every living being,"  
saying  
"Son, thou art always with me,  
and all that I have is thine."  
Happy is the jiva which hears  
God speaking thus,

Happy are they who seek to give their whole time for God and rid themselves of every worldly impediment.

*Devesan:* Your arguments on Veda praman-yam and the value of mantras in Vedic rituals or Samskaras have thoroughly satisfied me, that Vedic life is not only helpful but also essential for purifying our heart and developing our faculties. Will you kindly explain how the jiva passes after death until it takes birth in a new body?

*Aiyar:* Vedas say that after enjoyment or suffering for virtues and sins in the invisible or ad-rishta swarga or heaven and naraka or hell, the jivas pass through chandraloka to the clouds. From there they descend to the earth through rain water, taking a watery shape and permeate vegetables. When males eat these vegetables, the jivas enter their bodies and become impregnated in women subsequently.

Highly evolved souls naturally have eight atma gunas or innate virtues. They become clouded when they pass through the invisible lokas and paths to next birth. When they are born with new physical bodies they are infected with the defects of the womb (Garbha) and semen (Bija). These defects are called garbhika and baijika doshas. As the infection is invisible, the remedies are beyond human comprehension. Hence mantras which are like motor and electric powers or yantra are essential in purificatory ceremonies or samaskaras.

*Devesan*: What are the eight atma gunas which are clouded by garbhika and baijika doshas?

*Aiyar*: They are:—

(1) दया = *Daya*.—Philanthropy and sympathy. This expresses itself as ready service to our fellow beings to make them as happy as possible.

(2) क्षान्तिः = *Kshanti*.—Patience, mercy and harmlessness on any account.

(3) शौचं = *Saucha*.—Cleanliness of body, and purity of heart. This includes the careful avoidance of objectionable food and bad company also.

(4) मङ्गलम् = *Mangalam*.—Avoiding actions which will bring discredit, and doing praiseworthy acts.

(5) अनमूया = *Anasuya*.—Freedom from envy however surpassing others may be in prosperity, virtues and happiness.

(6) अनायासम् = *Anayasam*.—Cleverness to find out the easiest method of doing things.

(7) (अकार्पण्यं) *Akarpanyam*.—Charity in proportion to one's possession however little that may be, and freedom from poverty.

(8) असृष्टा *Aspriha*.—Self-reliance and freedom from depending upon others' earnings.

*Devesan*: Probably the Samskaras will remove the cloud over the eight atma gunas mentioned above brought about by garbhika and baijika doshas.

*Aiyar*: Yes.

*Devesan:* Will you kindly explain the number and nature of the Samskaras?

*Aiyar:* Yes. They are divided into two main classes, *viz.* :—

(i) Mukhya or Primary.

(ii) Gauna or Secondary.

Of these Mukhya Samskaras are divided into 42 classes, *viz.* :—

(a) Sixteen Smartha or Brahma Samskaras.

(b) Five Maha Yagnas.

(c) Seven Pakayagna Samsthas.

(d) Seven Haviryagna Samsthas.

(e) Seven Soma Samsthas.

And Gauna Samskaras are divided into five classes, *viz.* :—

(a) Punyaha and Udaka Santi.

(b) Pratisara Bandha.

(c) Abhyudaya Sraddha or Nandi Sraddha.

(d) Agni Samskara.

(e) Ankurarpana.

*Devesan:* What are the sixteen Smartha Samskaras?

*Aiyar:* They are:—

(1) Garbhadhana (गर्भाधानं)

(2) Pumsavana (पुंसवनं)

(3) Seemanthonnayana (सीमन्तोन्नयनं)

(4) Jata Karma (जातकर्म)

- (5) Nama Karana (नामकरणम्)
- (6) Karna Vedhana (कर्णवेधनं)
- (7) Nishkramana (निष्क्रमणं)
- (8) Annaprasana (अन्नप्राशनं)
- (9) Chowla (चौल)
- (10) Upanayana (उपनयनं)
- (11) Prajapatya Vrata (प्राजापत्यव्रतं)
- (12) Sowmya Vrata (सौम्यव्रतं)
- (13) Agneya Vrata (आग्नेयव्रतं)
- (14) Vaisva Deva Vrata (वैश्वदेवव्रतं)
- (15) Sama Vartana (समावर्तनं)
- (16) Vivaha (विवाहः)

*Devesan:* What are the Pancha Maha Yagnas?

(पञ्चमहायज्ञाः)

*Aiyar:* They are: (1) Deva Yagna, (2) Pitri Yagna, (3) Bhuta Yagna, (4) Manushya Yagna and (5) Brahma Yagna.

*Devesan:* What are the seven Paka Yagna Samsthas?

*Aiyar:* They are: (1) Ashtaka, (2) Parvana, (3) Sraddha, (4) Sravani, (5) Agrahayani, (6) Chaitri and (7) Asvayuji.

*Devesan:* What are the seven Haviryagna Samsthas?

*Aiyar:* They are: (1) Adhanam, (2) Agni Hotram, (3) Darsa Purnamasi Ishti, (4) Chaturmasya, (5) Pasu Bandha, (6) Sautramani and (7) Agrahayana.

*N.B.*—Sautramani is of two kinds. If we take that classification we may omit Adhanam from this class, and regard that as a preliminary ritual.

*Devesan*: What are the seven Soma Sams-thas?

*Aiyar*: (1) Agni Shtoma, (2) Athyagni Shtoma, (3) Ukthya, (4) Vajapeya, (5) Shodasa, (6) Atirathram and (7) Aptoryama.

*Devesan*: What is the object of the Gauna and Preliminary Samskaras?

(1) *Punyaha and Udaka Santi* are for purifying the water and therewith to purify the performer, articles, etc.

(2) *Pratisara Bhandha* is to ward off evil spirits.

(3) *Abhyudaya Sraddha* or Nandi Sraddha is for propitiating the pitris or departed souls who have joined Vasus, Rudras, and Adityas and Visve Devas who have wide jurisdiction in the visible and invisible lokas.

(4) Agni Samskara is to consecrate Agni Bhagavan who is the head of the post and telegraph offices of the invisible lokas. That is why he is called the messenger or Duta. (Note.— (अग्निं दूतं वृणीमहे...) His offices are divided into Garhapatya, Dakshina and Ahavaniya and our offerings have to be deposited in these separate fires without mistake as we post British, Cochin and Travancore letters in their respective post-boxes.

(5) Ankurarpana is intended to invoke the deities presiding over the various quarters to watch and guide the principal Samskaras.

*N.B.*—Mahanyasa before Rudra Japa is for purposes similar to these anga samskaras. It is like securing the support of Government officials in a town before we perform any grand ceremony with festivals.

*Devesan:* What is the object of the sixteen (Shodasa) Smartha or Brahma Samskaras.

*Aiyar:* They are for the purification of the Jiva to remove garbhika and baijika dosha or defects of infection from the womb and the semen.

They sanctify:

- (1) Implantation of the seed.
- (2) Invocation of the jiva to inhabit it. पुसवनं
- (3) Humanisation of body and jiva सीमन्तोन्नयनं
- (4) Jatakarma during outer manifestation  
(जातकर्म)
- (5) Assignment of characteristic names  
(नामकरणं)
- (6) Rousing the power of hearing. (कर्णवेधः)
- (7) Movement outside. (बहिर्निष्क्रमणं)
- (8) Nourishment for preparation for future work. (अन्नप्राशनं)
- (9) Outer marking of specific vocation. (चौलं)
- (10) Initiation in spiritual wisdom. उप(उपनयनं)



(11 to 14) Study and preparation for the future (प्रज्ञापत्यादिभ्रतं)

(15) Transition from study to altruistic work. (समावतन)

(16) Marriage for a lifelong companion for altruistic service and for procreation which means giving habitation for jivas coming from invisible lokas. (विवाहः)

*Devesan:* What is the object of Pancha Maha Yagnas, (पञ्चमहायज्ञाः)

*Aiyar:* These consist in earnest enthusiastic and sincere study of Vedic wisdom, in diffusing the same to our fellow beings and in propitiating Devas, Pitris, Manushya and all other beings in the universe by altruistic service.

*Devesan:* What is the significance of sacrifices called Paka Yagna, Havir Yagna and Soma Sams-tha.

*Aiyar:* The highest spiritual wisdom can be realised only if the heart is purified by sacrifices which connote consecration of all we possess to the will of God. Vaidika Dharma is closely connected with Vedic wisdom. The sacrifices are to be performed daily, fortnightly, monthly, quarterly, half-yearly, annually and once in our life.

In every sacrifice the idea of 'I' and 'my' are completely uprooted as all Vaidika Karmas are performed as a matter of duty to obey Vedic injunctions. When egoism and selfishness vanish the passions are impossible. Hence the heart

becomes completely pure by these sacrifices. All Vaidika Karma is done for the good of all. Hence it is systematic altruistic sacrifice.

*Devesan*: What is the effect of the purification of the heart by Vaidika Karma.

*Aiyar*: We acquire the following four Sadhanas called Sadhana Chatushtaya (साधनचतुष्टयं) if our heart is purified, viz. :

(1) (नित्यानित्यवस्तुविवेकः) Nitya-Anitya Vastu Viveka, i.e., Discrimination between—

- (a) The real and the unreal.
- (b) The spiritual and the material.
- (c) The essential and the non-essential.
- (d) The intrinsic and apparent.
- (e) The primary and secondary.
- (f) The permanent and the transient.
- (g) The substantial and the superficial.

(2) Non-attachment to worldly pleasures.

(वैराग्यम्)

(3) Six qualities called Samadi-shatka

(शमादिषट्कं) viz.

- (a) Sama शमः= Self-control.
- (b) Dama दमः= Forbearance.
- (c) Uparati उपरतिः= Self-satisfaction.
- (d) Titiksha तितिक्षा= Toleration.
- (e) Samadhana समाधान= Concentrated meditation on God.

(f) *Sraddha* श्रद्धा = Faith in the Vedas and the Guru.

(4) *Mumukshuta* मुमुक्षुता Keen desire for liberation from the allurements of worldly phenomena.

*Devesan*: Is there any possible definition of God?

*Aiyar*: *Vidyaranya Swamy* says:

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।

न कोऽपि शक्तः तेनायं सर्वेश्वर इतीरितः ॥

He is called the Lord of all (सर्वेश्वरः) whose creation none is able to undo.

That God is the infinite spirit of life and power that is at the back of all, that is working in and through all, that is the life of all is a matter in regard to which all men, all religions can agree.

*Vidyaranya Swamy* says in another place:

चिच्छायावेशतश्शक्तिः चेतनेति विभाति सा ।

तच्छक्त्युपाधिसंयोगात् ब्रह्मैवेश्वरतां व्रजेत् ॥

Nature permeated by spiritual illumination reveals universal cosmic consciousness. Divinity manifesting as such is called *Iswara*.

आनन्दरूपः सर्वार्थसाधकत्वेन हेतुना ।

सर्वसम्बन्धवत्त्वेन सम्पूर्णः शिवसंज्ञितः ॥

God, called *Siva* is an embodiment of bliss as he is able to accomplish anything and everything at will and is infinite because He permeates all.

चित्सन्निधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।

ईश्वरं ब्रुवते योगाः स जीवेभ्यः परः श्रुतः ॥

Yogins call that consciousness Iswara, which governs nature, and its activities and such cosmic consciousness is said to be superior to jivas.

*Devesan*: Can we say that Iswara is personal God and Paramatma is impersonal Divinity.

*Aiyar*: Yes.

*Devesan*: Has Paramatma been defined anywhere?

*Aiyar*: It is undefinable. But Sri Sankaracharya has given a negative exposition of the same as follows:—

यल्लभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।

यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारय ॥

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।

यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारय ॥

तिर्यगूर्ध्वमधः पूर्वं सच्चिदानन्दमद्वयम् ।

अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारय ॥

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।

अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारय ॥

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।

सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।  
 वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय ॥  
 यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।  
 मृदाद्यनेकदृष्टान्तैः तद्ब्रह्मेत्यवधारय ॥  
 यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।  
 तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥  
 विजिज्ञास्यतया यत्तत् वेदान्तेषु मुमुक्षुभिः ।  
 समर्थ्यतेऽतिप्रयत्नेन तद्ब्रह्मेत्यवधारय ॥  
 कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।  
 जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय ॥  
 अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् ।  
 अरूपगुणवर्णीरूपं तद्ब्रह्मेत्यवधारय ॥  
 यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।  
 येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारय ॥

Know that to be Brahman or Paramatma :

- (a) Greater than which there is no gain.
- (b) Superior to which there is no happiness.
- (c) Higher than which there is no knowledge.
- (d) Seeing which there is nothing more to be seen and becoming which there is no other becoming.
- (e) Which pervades all space, up, below and in the middle.

- (f) Which is real existence and unsurpassable wisdom and bliss.
- (g) Which is an endless eternal unity.
- (h) Which is revealed as the only immutable entity by Vedanta after establishing the illusory character of all else.
- (i) Which is self-luminous reality, enlightenment and supreme happiness.
- (j) Which is revealed as Omniscient, Omnipotent and Omnipresent by the Vedas.
- (k) Which if known all else becomes known according to Vedic teachings by analogy of the knowledge of earthenware from the knowledge of all about earth.
- (l) Which is revealed as eternal and as the fundamental source of world creation which serves only as a medium to realise Divinity.
- (m) Which is shown to be the only thing to be realised by those who keenly wish for liberation from ignorance, anxiety, pain, turmoil, difficulty and all kinds of allurements and captivation by world glamour.
- (n) Which is ideal justice administering Karma phala (कर्मफल) properly.
- (o) Which is the invigorator and source of life for all.

(p) Which enlightens the sun, fire and all other luminaries and does not depend upon anything else for its illumination.

(q) Which can't be said to be atomic or large, long or short and which has no origin, change, form or attributes.

*Devesan:* What are the arguments for refuting atheism?

*Aiyar:* Firstly the orderly arrangement of the universe will be impossible but for the existence of an all-pervading Omniscient Divinity or Paramatma as explained above. When we see a family well managed and kept in good order, we presume the existence of a good manager. It is our experience that houses, places, couches, pleasure gardens, and the like which are conducive to a life of pleasure and to avoid pain, are made by workmen who are endowed with intelligence. Now look at this entire world composed of the animate and inanimate creation where the jivas enjoy or suffer for their Karma.

Note the definite arrangement of organs in animate bodies. See whether the most ingenious workman can even form a thorough conception in his mind of the various forms of creation in the world. If we take a seed and see how it develops into a plant or tree, we get indications of the organised power which shapes the progress and growth of the tree. If we care to note how a drop of human seed develops into the most miraculous creation

called man, our faith in and veneration for the greatness, wisdom, mercy and kindness of the creator will increase very rapidly. Are such miraculous things possible without the existence of an Omnipresent, Omnipotent and Omniscient creator?

एतस्मात्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं

रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।

पर्यायेण शिशुत्वयौवनजरावेषैरनेकैर्वृतं

पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥

What miracle can be more marvellous than the sperm in pregnancy developing into a conscious individual with hand, head, feet and other organs, who experiences childhood, youth, old age, etc., and sees, hears, smells, comes and goes.

Similarly consider the development of a tiny seed into a big tree. Is there any comparison between a seed and tree although the latter is only a growth of the former.

Do not all these convince us that there is a good and clever world family manager whom religions call *Iswara or God*. If we open the book of nature we shall find declarations everywhere of the existence of an intelligent Supreme Being having creative and governing power. The world creation is only an outward expression of the infinite latent glories of God. What we observe is only a small manifestation of the innumerable virtues and glories of God. Personal God is a partial manifestation of



Impersonal Divinity. A personal God is like an Emperor ruling various lokas governed by celestials who are like viceroys governing colonies. Just as a personal God is a Brahmanda Nayaka, (ब्रह्माण्डनायक) we can conceive of an Akhilanda Koti Brahmanda Nayaka (अखिलाण्डकोटिब्रह्माण्डनायक) who is the head of all Brahmanda Nayakas. And this Supreme Head is Himself a partial manifestation of Impersonal Divinity. The analogy of a family manager, Viceroy, King, Emperor, Indra, and personal God will gradually broaden our views and inspire us with insight which will uproot atheistic or agnostic notions.

Secondly, Activity called (इच्छाशक्तिः, क्रियाशक्तिः, ज्ञानशक्तिः) volition, motion, and knowledge which we experience in the world is as impossible as the creation of forms and constitutions, unless there is an intelligent invigorator. We never see any engine move unless handled by an intelligent being.

Thirdly, Regular vibrations and activities which we experience in the world will not *continue* unless there is an eternal intelligent guiding spirit with a definite design and purpose.

Fourthly, The most impartial working of cause and effect which we call the law of Karma drives us to the conclusion that there is an infinitely wise, kind and impartial judge called God administering Divine justice.

Fifthly, We experience that the higher and purer our life is, the more is the inspiration and

help from within us. And we experience the opposite also when we deviate from the path of righteousness. This is proof conclusive that there is an infinite source of power in our heart which we realise as God. In other words the common *sense* or experience of mankind be-speaks of the existence of God, and

Sixthly, Vedas which have been shown to you to be absolutely reliable proclaim the existence of God.

*Devesan*: Many thanks for the thrilling inspiration which I had from your long company and conversation. I feel now that my faith in God will never be shaken and hope to develop my Bhakti steadily and rapidly.

The hidden wisdom of God's grace,  
No reason can explore;  
Then help me by the spirit's light,  
To see—believe—adore.

B. GOLDEN TREASURY.

*Rama Sastry*: Don't jump to the conclusion that your Bhakti has become steady and firm. The momentary conviction which you now have may be changed in no time.

क्षणं क्षणं मनोराज्यं भवत्येवान्यथान्यथा ।

*Devesan*: I am not afraid of that hereafter. My faith in God and value of Vedic life have been

firmly rooted in my heart now. I experience that the Kingdom of God is within me. I have become an Antarmukha (अन्तर्मुख) i.e., my whole heart is turned to God and has quitted this miserable world and (बहिर्मुखत्वं) I enjoy peace of mind and communion of my jiva with God. I have no doubt that my future life will be sweet, delightful, and progressive. I have surrendered myself to God and I feel that all my welfare is guided by Him.

I now experience that:

“ God is my patron and my joy,  
His counsels are my light;  
He gives me sweet advice by day,  
And gentle hints by night,  
My Jiva feels all her thoughts approve,  
To His all-seeing eye,  
Nor death, nor hell my hope shall move,  
While such a friend is nigh.”

*Rama Sastry*: I can't find words to express my joy at the conversion of Devesan from worldly life and strife to Vedic life. I am thoroughly convinced now that vakils' life is not only not antagonistic to Vedic life, but is the best training ground for it. Good vakils are able to give the largest information in the shortest time and in the most interesting way. Your training in advocacy at Court is the chief cause of that. As a Brahman's duty is to educate himself and to diffuse education, i.e., अध्ययन अध्यापन vakils' life is analogous to that and will

be most helpful for an ideal Brahmana's life. There are many even in these days who believe that true Brahminism is the pinnacle of perfection on earth. That is why many Brahmanas have the highest standard of culture, literacy and character. They have for centuries been pressing into institutions of higher learning and Dharmachara. There are many amongst them who habitually discharge their duties well as it has become their innate nature on account of their good Karma in many past lives. Hence if pious vakils like you will co-operate with such pandits, we can mitigate the evil effects of Kali to a considerable extent, and bring about peace, prosperity and happiness all-round. I earnestly request you to encourage Pandit Brahmanas to continue to discharge their duties as prescribed in the Vedas.

*Devesan:* What are the permanent duties of a Brahmana?

*Rama Sastry:* They are six in number, viz. :

- (1) Study and self-culture.
- (2) Diffusion of education.
- (3) Self-sacrifice.
- (4) Advocating self-sacrifice.
- (5) Charity.
- (6) Acceptance of gifts for charity.

अध्यापनं चाध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चेति षट्कर्मणीति चोच्यते ॥

*Devesan:* What are the daily duties of a Brahmana?

*Aiyar*: They are:

- (1) Purification of mind and body.
- (2) Meditation on God.
- (3) Offerings to invisible helpers through Agni (fire).
- (4) Worship of the five deities, *viz.* :
  - (a) Aditya } or sun.  
आदित्यः
  - (b) Ambika } or Goddess.  
अम्बिका
  - (c) Vishnu } or All-pervading God.  
विष्णुः
  - (d) Gananatha } or deity warding of  
गणनाथः } obstacles, and
  - (e) Maheswara (महेश्वरः)
- (5) Welcoming guests.
- (6) Voluntary and wise service to all living creatures as far as possible.

स्नानं सन्ध्या जपो होमः देवतानां च पूजनम् ।

आतिथ्यं वैश्वदेवं च षट्कर्माणि दिने दिने ॥

*Devesan*: What are the avocations which a Brahmana may follow?

*Rama Sastry*: The Smritis say:

ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।

सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥

ऋतमुञ्छशिलं ज्ञेयं अमृतं स्यादयाचितम् ।  
मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥  
सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते ।  
सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत् ॥

1. In ordinary circumstances a Brahmana shall earn his livelihood and maintain himself and his family by means which will not disturb others' interests or which causes the least interference if it is unavoidable.

2. He is to earn only just enough for the maintenance of his family by unobjectionable methods in the most comfortable way that is consistent with righteousness.

3. He may adopt any of the following methods for earning (but never any kind of slavish service), viz. :—(1) Ritam, (2) Amritam, (3) Mritam, (4) Pramritam and (5) Satyanritam.

4. Ritam (ऋतं) or Unchcha Vritti is the picking up of grains on waste ground, deliberately left away by owners as being unworthy of notice.

5. Amritam (अमृतं) is acceptance of voluntary gifts. Mrita (मृतं) is beggary. Pramrita (प्रमृतं) is agriculture.

6. Satyanrita (सत्यानृतं) is trade as it is a commingling of honesty and falsehood.

Slavish service (श्ववृत्तिः) should be avoided anyhow.

Of these each succeeding one is worse than the preceding one.

*Devesan:* Are there various grades of Brahmanas also?

*Rama Sastry:* Yes. Sage Devala says:

मात्रश्च ब्राह्मणश्चैव श्रोत्रियश्च ततः परम् ।

अनूचानस्तथा ब्रूणः ऋषिकल्पो ऋषिर्मुनिः ॥

इत्येतेऽष्टौ समुद्दिष्टा ब्राह्मणाः प्रथमं श्रुतौ ।

तेषां परः परः श्रेष्ठः विद्यावृत्तविशेषतः ॥

Brahmanas may be divided into eight classes according to their qualifications with reference to culture and conduct, *viz.* :

1. मात्रः = A Brahmana by mere birth, who has not been initiated into Vedic wisdom by Upanayana and who is therefore not qualified to perform Vaidika Karma.

2. ब्राह्मणः = A Brahman a who has studied portions of Vedas, who leads a Vedic life, and who is straightforward, honest, gentle and kind.

3. श्रोत्रियः = A Brahmana who has studied one Sakha of Veda with all the six Vedangas and who performs systematically the six kinds of duties cast upon a Brahmana.

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते ।

विप्रत्वं विद्यया चापि त्रिभिर्श्रोत्रिय उच्यते ॥

A Brahmana is known as such by mere birth; he is called a dwija after Samskaras are performed; he becomes a Vipra by study. He is called a Srotriya when he has all these qualifications.

4. अद्वानः= A Brahmana who in addition to being a Srotriya is well versed in the Vedas and Vedangas, is pure at heart and is free from sin.

5. ब्रूणः= A Brahmana who is performing penance internally, who is possessed of virtues, who is incessantly studying Vedas and performing sacrifices, who has self-control and who eats and enjoys anything only after offering to God.

6. ऋषिकल्पः= A Brahmana who is well versed in worldly knowledge and Vedic wisdom, who has self-culture and who is a householder.

7. ऋषिः= A Brahmana who has realised that the ideal of life is Divinity, who is the greatest of sages, whose life is plain and simple, who is thoroughly honest and who has the powers of cursing or blessing effectively.

8. मुनिः= A Brahmana who leads a retired life, who knows the truth or सत्य underlying everything, who is dispassionate, who is always meditating on God, who is doing nothing selfishly, who has self-control and who makes no difference between dust and gold.

Of these eight classes of Brahmanas as classified above, each succeeding one is higher and better than the previous one.



*Devesan:* If a Brahmana discharges his duty well, what are the good results thereof?

*Aiyar:* The best result of proper discharge of Dharma is the satisfaction we give to God who is our Self. In other words Dharmachara ends in self-satisfaction and the resultant supreme happiness.

स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ।

This happiness or Ananda is revealed as Sri Krishna in our heart. He is an embodiment of love, peace and happiness. Dharmachara makes our heart pure and concentrated meditation on Sri Krishna with a pure heart makes us realise our identity in reality with Sri Krishna, who says:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

*Devesan:* Will you kindly explain to me the glories and virtues of Sri Krishna?

*Aiyar:* I shall be very happy to do so. His glories and virtues are infinite. The following are some of them:

1. Sri Krishna is an embodiment of all beauty, sweetness, wisdom and bliss. As these are inseparable from love, He is an embodiment of love as well.

2. Love is the most attractive force in the world. Hence Sri Krishna is so-called. The word literally means an embodiment of attraction. *C.f.* the word Akarsha (आकर्ष) the meaning of which is known to everybody as attraction.

3. Love of Krishna towards all beings is intrinsic, natural and spontaneous, whereas we generally come across only commercial affection or friendship. Relations are said to love each other. But their attachment reciprocally is based on mutual obligations and use. Whereas Krishna does not want nor expect any return for all his merciful help and illumination.

4. Compare the good done by the Sun, who is the body of Vishnu, without any expectation of return. He gives light and heat essential for all and does not expect any return.

5. Sri Krishna is an embodiment of symmetry, system, regularity and punctuality. His body is attractive on account of symmetry, graceful appearance and cheerfulness.

6. He is condensed, pure, crystalised love.

7. That is why thought on Krishna brings on Ananda or Bliss which is inseparable from love.

8. He is to be approached and worshipped by the heart and not by the limbs.

9. He is as simple as a baby, as loving as the best relation, as obliging as the thickest friend and as reliable as one's self or atma.

10. He being our very self is inseparable from

11. <sup>1</sup> is what is identification of our Jiva with Krishna

Yoga. THE KUPPUSWAMY SASTRI

RESEARCHER, THE MYLAPORE

MADRAS-600 004

12. Seeing His greatness and our limitations we must surrender all our possessions to him as a dutiful son surrenders himself to his parent or as a faithful wife to her husband.

13. Our heart being His temple, we must keep it pure and saintly.

14. Sri Krishna being our life any sacrifice is not too much to realise Him.

15. There are four methods of approaching and worshipping Krishna, *viz.* :

(a) By Dasya (दास्यभक्तिः) or service like Vidura, Uddhava, etc.

(b) By Sakhya (सख्यभक्तिः) or friendship like Arjuna.

(c) By Vatsalya (वात्सल्यभक्तिः) or affection like Vasudeva, Devaki, etc.

(d) By Prema Bhakti (प्रेमभक्तिः) or love like that of a true wife towards her husband.

In one sense every Jiva has to recognise Him as a Pati (पतिः) or Lord.

16. Sri Krishna is nature or स्वभावः itself. There is no माया or (कृत्रिमं) or artifice or artificiality about Him. There is no expedient or policy there; but only candidness and straightforwardness.

17. Sri Krishna is like wireless telegraphy.

18. As our connection with Him is through love, we must keep our cords of love clean and pure.

19. Sri Krishna demands our spontaneous love towards Him and inspires the ignorant and wicked with admiration and awe. (भक्तभक्तिः) Bhakta

20. Sri Krishna is a (भक्तभक्तः) Bhakta a companion account of love as a true loving company of real reciprocal helpers. As love and

21. Sri Krishna is sincerity sincerity are inseparable. Modiment of equality,

22. Sri Krishna is inseparable from these. liberty and justice as love music itself. That is

23. Sri Krishna attractive. why His Venunada's name will attract all pros-

24. Sri Krishna and prosperity go together. prosperity as attractive force condensed.

Adversity Krishna thought is love force and as such 25 us friends of all.

26. As purity is sublimity really Sri Krishna, pure, is the greatest or Paramatma, or Para Brahma.

27. Sri Krishna is the harmony of liberty and discipline.

28. Sri Krishna is the heart of the perfect organisation of the Universe.

29. Sri Krishna is absolutely constitutional and democratic and never claims any privilege for Himself against the beings in the Universe.

30. Sri Krishna is a moderating influence and a restraining force advancing steadily on the path of progressive evolution.

all-round. Sri Krishna is incessantly uprooting error  
32.

solidarity. Sri Krishna is the foundation of social  
33. Sri Krishna is the foundation of political unity.

for uprooting them. Sri Krishna is the best remedy  
intellectual, religious, and political force of all conflicts in  
movements. Sri Krishna is the foundation of economic and ethical move-

34. Sri Krishna is the foundation of natural. Sri Krishna is the foundation of absolutely rational and

35. Sri Krishna is the foundation of the various elements in the whole which binds

36. Patriotism, affection and respect. Sri Krishna is the foundation of  
only partial manifestations of Sri Krishna's love are

37. Sri Krishna who is an incarnation of truth. Sri Krishna's  
truistic love is the foundation of— Sri Krishna's love is the foundation of—

- (a) Civil Liberty.
- (b) Fiscal Liberty.
- (c) Personal Liberty.
- (d) Social Liberty.
- (e) Economic Liberty.
- (f) Domestic Liberty.
- (g) Local, Racial and National Liberty.
- (h) International Liberty.
- (i) Political Liberty and
- (j) Popular Sovereignty.

*N.B.*—These are called various stages of Moksha in Sanskrit.

38. Sri Krishna is the only ideal self-government as both are insparable from absolute love.

नानादेशनिवासदुःखमखिलं सोढ्वा चिरात्सञ्चितैः  
 नानाशास्त्रगुरूपदेशकुसुमस्तोमार्थमाध्वीरसैः ।  
 एतद्भक्तिरसायनं विरचितं सारं मया सादरं  
 सेवन्तां सरसं सुखेन सुधियः स्वाराज्यसौख्यप्रदम् ॥  
 अज्ञातवेदस्मृतिगौरवाणा-  
 मपीदमामोदकरं नराणाम् ।  
 आधातुमन्तर्हृदि भक्तियोग-  
 मायासलेशेन विना करोमि ॥  
 प्रीयाद्वारिर्हरोऽनेन ब्रह्मानन्देन सर्वदा ।  
 पायाच्च प्रणिनः सर्वानाश्रिताञ्छुद्धमानसान् ॥

हरिः ओम् ।



## “ True Brahminism in Life and Law ”

*Extracts from letters and reviews.*

### **1. From His Holiness the Jagadguru Sri Sankaracharya of Kumbhakonam Mutt.**

“ We read your excellent book and are decidedly of opinion that you deserve the gratitude of all pious people ”.

### **2. Rajah Sir Vasudeva Rajah, Kt., C. I. E., The Rajah of Kollengode.**

I had the pleasure of reading the above-mentioned inspiring book of my friend, Mr. M. K. Venkateswara Aivar. It gives a clear and concise statement of the highest ideals of a Brahmin and a Lawyer which he has rolled into one. The contents are rich in thoughts of a highly practical kind. The presentation of the subtle spiritual lessons in the simplest way bespeaks well of the author's originality. Ever since I became his classmate in 1892 and made his friendship, I have been much impressed with his plain-living, high thinking, pious life, strict observance of Dharmachara and systematic study of Vedic literature. So an interesting and instructive production like this from him is no surprise to me. As the legal advisor of the Nambudiri Yogakshema Sabha and Jenmi Sabha and as a Member of a rich and respectable family he had ample opportunities of gaining experience on social, economic and political matters. Being a shrewd lawyer of broad views and thorough student of Vedic literature he has been able to make a careful comparative study of Law and Dharma on which the administration of justice is based. As a contribution to the study of Hindu Religion in its relation to the present social, economic, and political problems, this book is an excellent made-easy.

At a time when the world is full of strife, hurry, heated and impulsive arguments and controversy of all kinds, a perusal of this book will afford materials for sound thoughts and guidance.



### 3. Rao Bahadur T. V. Narayanan Nayar, retired District and Sessions Judge.

"I thank you very heartily for your kindness in sending me with your kind wishes a copy of your latest work "*True Brahminism in Life and Law*". The belief of Mahatma Gandhi that there are sages who watch the progress of Hinduism and who are trying to protect it with all their piety and austerity, but who do not wish to reveal their personality and who are averse to worldly renown and fame, is shared by many orthodox Hindus. To the unbelievers I can point you out as a true *Chela* of such a sage. In your book you have culled words of wisdom and external truth from the Vedas down to the latest speech of the Viceroy ; and in possessing that book one has in one's desk a good slice of all the cream of a well-stocked library.

Your attempt to find parallels for Vedic thoughts and teachings, in politics of the present day is interesting, albeit embarrassing to those who are in close contact with some of our provincial politics. In your high conception of a Vakil's duty, you delight to dwell with your brethren in a very high moral atmosphere. From my own experience I can testify to your success in living up to your ideals and such of your brethren, who count on their profession as an outright business proposition, may yet learn from your book that success in business is all the more graceful and nonetheless expeditious in the higher moral sphere.

As your general teachings apply to all professions alike, I believe, in your future publications, you will be dealing with at least, some of the other learned professions just as you have now dealt with the profession of Law, lest you might be taken as encouraging the unhealthy impression that under the British Government, it is the vakildom that will wield the real power in future and that the world would be better if the vakildom is bettered. You will, of course, excuse me in dilating on a subject which you have studied more deeply than myself".

### 4. V. S. Narayana Ayyar, B. A., B. L., retired District Judge.

This very valuable work, dealing with, "The end and aim of Life", is very welcome, coming as it does, at a time, when everywhere and in everything round us, we see rapid changes,

indicating clearly, that the world is undergoing a great revolution. Whether read for amusement or for enlightenment, for all kinds of persons, there is enough of matter in the book, to create interest and stimulate thought. Many social evils common now among all classes, which should be rooted out, are skilfully exposed and ridiculed. Very sound and solid principles for leading a righteous life, purifying and strengthening the mind and enriching it with vairagyam have been enunciated in a way easy for appreciation and adoption. The exposition of "Law" and "Dharma", for the regulation of human life and conduct is admirable. It shows, the practical experience, earned by the author which would be very useful for a beginner entering the profession. In the discussion on Veda Pramanam, tests for examining the credibility of evidence are beautifully dealt with. There is much in this portion of the matter contained in the book, to enlighten, those who are interested in the administration of Law. To explain why Brahmins take up legal profession, the common elements, in a Vakil and a Brahmin, have been brought out with great skill. My great satisfaction is, that the views contained in the book, come from a person, well-versed in our ancient literature, leading a life free from the petty physical passions and ambitions of this world, caring only for Holy Love and Divine Wisdom. To conclude, I believe, that the attempt of the author, to bring about the revival of Vedic civilisation, will be crowned with success.

**5. Dewan Bahadur T. R. Ramachandra Aiyar, High Court Vakil, "Mahalinga Villas", Mylapore, Madras.**

Mr. M. K. Venkateswara Aiyar's "True Brahminism in Life and Law" interested me very much. He is eminently qualified to write on the subject as he possesses a sound knowledge of the Hindu Religious literature. His position as a vakil has provided him with facilities for knowing the real needs of those who have only Western culture to boast of and who have had no opportunities of being acquainted with the Hindu Religion. He has managed to put in a short compass a world of useful information on the most vital questions relating to man. I have no doubt that those that carefully study the book-let will greatly profit by it. He has touched upon the most thorny questions and suggested practical solutions. His aim is to

create a genuine interest in the minds of those who are at present altogether indifferent about spiritual matters and to stimulate thought. The book-let serves the purpose very well. Mr. M. K. Venkateswara Aiyar is devoting a good portion of his time to study and to the diffusion of useful knowledge about Hindu Religion. The sincere thanks of all well-wishers of India are due to him for his disinterested labours in the field of Religion and Philosophy. I find in him a harmonious combination of Eastern and Western ideas which must serve as an object lesson to all those who think that there is any real conflict between Eastern and Western culture. Modern science and Hindu Religion properly understood fully harmonise with each other and they may be said to be twin-sisters in the words of Professor Huxley. I have no doubt that Mr. M. K. Venkateswara Aiyar will continue his useful work for several years to come.





